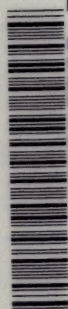


# THE BAPTIST MOVEMENT IN THE CONTINENT OF EUROPE

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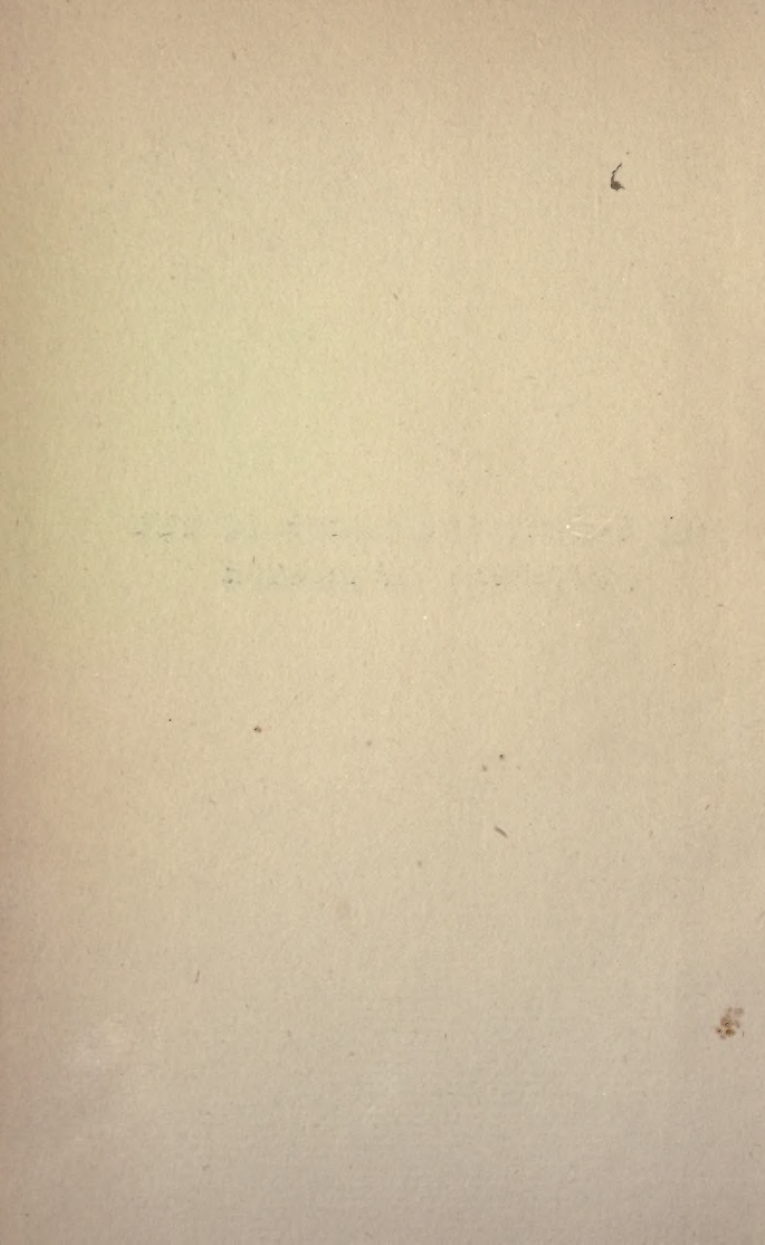
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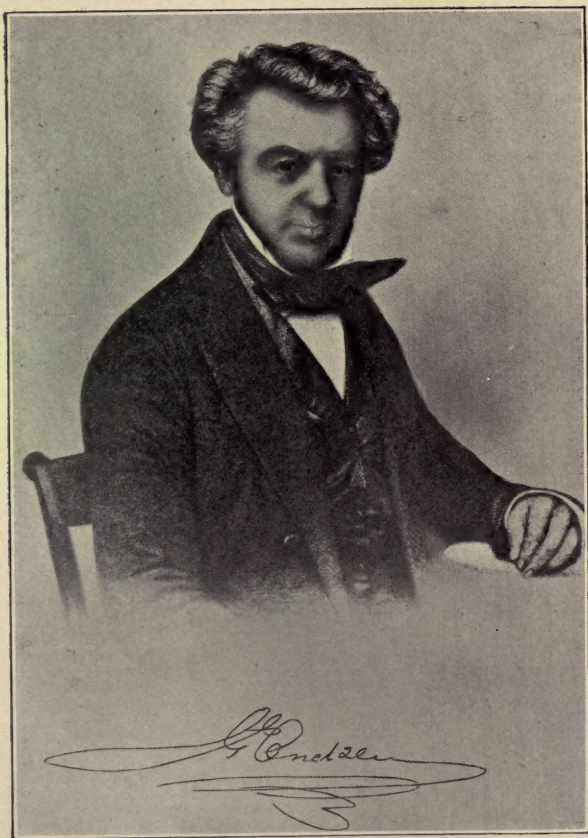
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THE BAPTIST MOVEMENT IN THE  
CONTINENT OF EUROPE







JOHN GERHARDT ONCKEN.



# THE BAPTIST MOVEMENT IN THE CONTINENT OF EUROPE

A CONTRIBUTION TO MODERN  
HISTORY

EDITED BY THE  
REV. J. H. RUSHBROOKE, M.A.



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## PREFACE

THE preparation of this book was undertaken in the early part of last year at the request of the Publication Departments of the Baptist Missionary Society and the Baptist Union of Great Britain and Ireland, and the original intention was to issue it in the autumn of 1914. Its appearance has, however, been postponed for several months owing to the outbreak of the war, which has made it impossible to obtain the manuscripts of some who had promised their co-operation, and has in other cases involved serious postal delays. Moreover, the Editor was himself detained abroad for the three months immediately following the opening of hostilities.

For the plan of the book and the selection of contributors the Editor is responsible. He has also written the introductory chapter and the Appendix, translated Chapters II. and III. of Part I., and so far revised the work of all his coadjutors as to ensure consistency and eliminate needless repetitions.

The general idea has been that the chief section of the book (Part I.) should be devoted to the central, and by far the most important, Baptist movement in Europe, namely, that which origi-

nated eighty years ago in Hamburg, and has powerfully affected the northern and eastern portions of the Continent ; and that this should as far as possible be exhibited as an organic whole. Johann Gerhard Oncken is, in truth, one of the great figures of ecclesiastical history, and British Baptists, for whom this book is written, will desire to render ungrudging tribute to the service and influence of their German co-religionist and his fellow-countrymen. Other movements, neither closely related with the German nor even interconnected among themselves, have been remitted to the shorter chapters forming Part II.

In carrying out his general idea, the Editor had purposed to entrust the chapters to writers who were natives of, or workers in, the various regions described, and in almost every instance he has been able to fulfil his intention. In the case of Hungary, sectionalism has played so conspicuous and unhappy a part, that it was clear from the outset that an impartial description could be secured only from a neutral pen, and an Englishman was therefore asked to write the chapter. The important section dealing with Russia was originally allotted to one who has laboured for many years in connection with the various groups of Baptists in that great land ; but this gentleman had never been naturalized, and the outbreak of the war happening to find him in Germany, he was obliged to serve in the Kaiser's army. His promised contribution is un-



available, and in this instance the Editor had to modify his plan. He is indebted to the Rev. C. T. Byford for writing the chapter now inserted.

Special acknowledgments are due to the Rev. Principal Benander, who has not only contributed directly to the book, but has assisted the Editor in correspondence where the direct postal connection with England has been interrupted; and an exceptionally grateful acknowledgment must be extended to the Rev. F. W. Herrmann, who has not permitted grave international differences to hinder his co-operation.

Limitations of space have forbidden the treatment of many interesting topics, and especially any full consideration of the social, political, and religious conditions of the various lands in their influence upon the reception of the Baptist message. Incidental and occasional references to such subjects will be found, and the Appendix has offered opportunity for some remarks of a general character. It is the hope of the Editor that the present volume may enlarge among British Baptists knowledge of and sympathy with their Continental brethren, and that in the future the demand for a more comprehensive history will arise.

J. H. R.

*March, 1915.*



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# BAPTISTS IN EUROPE

## PART I

### THE CENTRAL MOVEMENT

#### CHAPTER I

##### THE PIONEER

JOHANN GERHARD ONCKEN has long been known in Britain as the "Father of the German Baptists"; but he is far more. "Father of the Continental Baptists" would scarcely be an exaggerated title; indeed, as our story unfolds itself, it will appear that the movement he inaugurated has exercised no slight influence even beyond the European continent. It is, however, with that continent that this history is concerned, and especially with the main stream of Baptist life and activity, which traces its rise to Hamburg, and to April 23, 1834, when the first German Baptist Church was constituted, and Oncken, who had been baptized in the Elbe on the previous day, was chosen as its pastor. Other personal influences have played a part; minor movements have added their contribution to the main current; but the summary statement may at once be made that almost the whole of the Baptist Church membership

of to-day is found in communities established by Oncken and his fellow-Germans, or by those who were directly influenced by them. His name must stand at the head of what may be distinctively named *the* modern Baptist movement on the continent of Europe. In a second part of this book we shall speak of communities, comparatively isolated and weak, some of which date back to years preceding the advent of Oncken; but the living, energetic, aggressive evangelistic movement, whose registered adherents—church members and Sunday scholars—are known to exceed three hundred thousand, and probably (when reliable statistics of the still imperfectly organized Russian work are available) will be found to approximate to half a million, has its beginnings in his activity. The communities with which the German movement has no direct connection probably number, at a liberal estimate, less than 20,000 adherents in all.

The pioneer was born at Varel, in Oldenburg, on January 26, 1800. Shortly before his birth, his father, who had taken part in political conspiracies aiming at the overthrow of the Napoleonic rule, had found it necessary to take refuge in England, where he died a few years afterwards. Johann Gerhard spent his early years in his native town, but of the conditions under which they were passed little is known. He owed something to the religious influence of a grandmother, and to one or two friends. He was confirmed in the Lutheran Church in his fourteenth year; but in the atmosphere of Lutheranism he acquired little beyond the habit of church-

going and—through the effective moral discourses of the local minister—a sensitive conscience that caused him considerable disquiet. At a later period he records how, in spite of good resolutions, he had found it impossible in the autumn season to resist the temptation of the ripe fruit in the orchards!

Shortly after the power of “the Corsican” had been broken in the Battle of Leipzig, a Scottish merchant visited Varel in order to collect monies due on account of goods smuggled into the district during Napoleon’s blockade, and his visit proved a turning-point in Oncken’s life. He took a liking to the boy, and invited him to come to Scotland, that he might “make a man of him.” In September, 1813, the lad reached Leith. For nine years he remained in the service of his patron, accompanying him on journeys through Scotland, England, France, and Germany, and laying up a store of information for future years. This settlement in Great Britain was destined to have most important issues for his religious development. The first care of his employer had been to procure the lad a Bible, though he himself was no Bible-reader; and the deepest impressions which Scotland produced upon the mind of Oncken were due to the Presbyterian atmosphere in which he found himself. Certain English books helped to strengthen these impressions. Nevertheless, the decisive hour of his experience struck only after he had been transferred to London. There he lodged with an Independent family at Blackheath, and the tone of the prayers in the home, as well as of the public worship at the Independent chapel,

arrested him. His conversion followed soon afterwards, and was directly occasioned by a visit to a Methodist chapel and a sermon on Rom. viii. 1. His was a complete and whole-hearted surrender to the grace of God in Christ, and there followed at once the resolve to devote himself to the propagation of the message that had brought peace after his prolonged season of doubt and of search. His first service took the simple form of tract distribution, which was carried on with intense devotion and self-denial. A biographer informs us that, instead of spending in food the shilling allowed for dinner, he contented himself with a penny roll, and applied the balance to the purchase of tracts !

In 1823 his work in his fatherland commenced. He had been accepted by the "Continental Society" as a missionary to Germany, and settled in Hamburg as a member of the English Reformed Church in that city. Almost immediately, with the encouragement of the pastor, Mr. Matthews, he began to exercise his gifts of speech in small gatherings at a private house. His first sermon was delivered to eighteen people on January 4, 1824, and the occasion was signalized by the conversion of C. F. Lange, afterwards one of his most valued helpers. In less than two months the meetings aroused such a degree of popular interest that the room was overcrowded, and the police, at the instigation of the local clergy, forbade their continuance. Oncken promptly turned to preaching at street corners, in the rooms of restaurants, or wherever he could gather a handful of hearers ; but the attention of the authorities



caused him incessant annoyance, and he feared the extreme measure of expulsion from the city. To make this legally impossible, he set up in the year 1828 a small bookselling business, and succeeded, as a responsible resident, in securing registration as a citizen of Hamburg.

Oncken was not yet a Baptist. As we have seen, the influences that played upon him in Great Britain had come from Presbyterian, Independent, and Methodist sources, but there is no trace of contact with Baptists. For ten years after his return his work was carried on upon what may be described as "Evangelical Alliance" lines. As agent of the Edinburgh Bible Society, he gave himself energetically to the distribution of Bibles\*; and in the circulation of tracts, as well as in the carrying on of evangelistic meetings wherever opportunity afforded, he was indefatigable. Among other achievements, he assisted the sympathetic minister of the parish of St. George to establish, with the aid of a grant from the British Sunday-School Union, the first Sunday-school in Germany. In this school Dr. Wichern, after the close of his University course, served as a teacher, and his experiences there prepared him to become the founder of the celebrated "Rauhes Haus."

The earliest direct reference to Baptist leanings is associated with a visit to Bremen in the year 1826. In this city Oncken was supported in his evangelistic

\* He was able to report in 1879, fifty years after receiving the appointment, that he had distributed no less than 2,000,000 copies.

services by a number of pastors, one of whom (Mallet) was so deeply impressed by his power that he urged him to undertake theological studies, so as to become a Lutheran clergyman, and offered to bear the whole cost of his training. Oncken declined this generous proposal on other grounds, but he remarked at a later period: "I already had doubts about infant baptism." These doubts grew with his closer study of the New Testament, and he withheld his first child from the font. Gradually the conviction took shape that the loyalty to the Bible which lay at the basis of his religious life demanded that he should accept baptism as a believer. Accordingly, in 1829, we find him in correspondence with Haldane of Edinburgh, but he recoils from Haldane's advice that he should follow the example of John Smyth by baptizing himself. He could find no New Testament authority for such a procedure; and it is characteristic of the man, whose reverent caution matched his daring, that he should wait five years "for a Philip" rather than make a false move which might afterwards mar his life-work. Correspondence with Ivimey in London led only to the suggestion that Oncken should come over to England for baptism, and this was impossible. It was from America that the long-desired "Philip" appeared.

Oncken, during the years of waiting, had made the acquaintance of a sea-captain named Calvin Tubbs, and on returning to America this man reported concerning him to the American Baptist Missionary Society of Boston. The substance of the

report was repeated by Dr. Cone, of New York, to Professor Sears, of Hamilton College. Sears came to Europe in the year 1833 and saw Oncken; but as the latter was about to undertake a journey to Poland, action was deferred until the following year. Then at last, on April 22, 1834, Oncken and six others, one of whom was his wife, were baptized by Sears in the Elbe. On the next day the American visitor completed a task whose historic importance he could not at the time have realized, by formally constituting in Hamburg the first German Baptist church, with Oncken as its pastor.

We have referred to the beginnings of persecution during the pre-Baptist activity of Oncken. The irregularities of his enthusiastic procedure had angered the clergy, and they stirred the police against him. In 1829 fines began to be imposed on the obstinate preacher, and, since he refused on principle to pay, his goods were seized. Minor difficulties with the authorities were incessant; but they were as nothing in comparison with the storm that broke about the head of the man after he had avowed himself a Baptist and had begun to proclaim the truth he held.

The evangelical society (*Niedersächsische Traktatgesellschaft*), whose secretary he had been for years, disowned him; the school which he had assisted in founding cast him off; his connection with the Independent Church was broken. The police at first did little; they had, indeed, never willingly taken action; the law had always been set in motion at the instance of the clergy. The Chief of Police,

Hudtwalker, was a tolerant man, notably disinclined to persecution. To this man Oncken repaired after his baptism to report the fact, and the official contented himself with drawing up a formal minute of the visit. But collision was inevitable. Oncken was indefatigable in his activity ; in little more than two years the membership of the church had risen to sixty-eight, and, with the support of the American Baptists, who had made him their missionary in Germany, he was undertaking a vigorous propaganda wherever he could find an opening. In September, 1837, the storm burst fiercely upon the Hamburg community. Hitherto baptisms had been semi-private, and had taken place at night ; but malicious whisperings had to be silenced, and Oncken therefore, for the first time, administered the ordinance in broad daylight in the Elbe. The clergy were enraged, and the police were compelled to take action. The mob, too, was excited, until a riot on the occasion of a meeting for worship involved Oncken in grave danger, and led to an official order forbidding the public assemblies of the Baptists. The tolerant Chief of Police himself pointed out to Oncken that *private* assemblies were still possible, and for some months tickets of admission were used by the members. Within a year of the riot their number had increased to ninety-seven.

Heavier trials were, however, to follow. The church had in vain petitioned the Senate for toleration ; and the death of Hudtwalker was followed by the appointment of a new Chief of Police, Dr. Binder, who frankly expressed his intention to destroy the



Baptists "root and branch." Oncken replied with firm defiance: he would trust, he said, to the arm of God, and he refused to be silenced. The police adopted stern measures. After observing and counting the attendants at the services and ordering their dispersal, they proceeded, with the assistance of the military, to break up a meeting on May 13, 1840, and to arrest Oncken, Köbner, and Lange. Oncken endured a month's imprisonment in the Winsersbaum, Köbner and Lange eight days' imprisonment. On the refusal of Oncken to pay the costs of the proceedings, his goods were seized and sold by auction, and himself and his family reduced to sore straits. Nothing, however, could break the spirit of the man; and without a moment's hesitation he rejected the suggestion that he should leave the land, and the offer on behalf of the Senate to defray the cost of his passage to America.

Petitions from England and the United States poured in upon the Hamburg Senate, and the city authorities, peculiarly sensitive to the opinion of foreign trading communities, relaxed their severity so far as to allow private assemblies. The work was now growing so rapidly that new premises were needed, and Oncken ventured to hire a great granary in the Second Market Street, and to furnish it as a chapel, Sunday-school, and book-store. With intense anxiety and constant prayer he and his people awaited the time of the opening, and speculated on the issues of their action. Amazing indeed was the way of their deliverance! On May 5, 1842, broke out the great fire of Hamburg, which destroyed a third of the



city, and rendered many thousands of persons homeless. Oncken repaired to the authorities, and placed his new premises at their disposal for the reception of the sufferers. In view of the public need, the offer was accepted, and for several months refugees to the number of about seventy were sheltered, fed, and clothed, by the members of the Baptist community. The Senate forwarded a letter of thanks to Oncken; and, although the formal grant of freedom was for a time withheld, persecution was henceforth impossible. The "sectarians" had in the day of trial proved themselves among the bravest and most self-sacrificing, and to treat them as bad citizens was unthinkable.

Oncken was again incarcerated in 1843 at the instance of the clergy. The sentence of four weeks' imprisonment was, however, a mere form: within four days he was unconditionally released. After twenty years the fight for freedom had been won in Hamburg.

We have told at some length the story of the pioneer's earlier years. He will appear continually in the course of our history; and here a brief outline of his achievements must suffice. When appointed by the American Baptists as their representative, Oncken was expressly commissioned to travel in the interests of the movement. The labours he undertook were immense. Already, during the period we have described, when the claims of the work in Hamburg might well have restrained him, he is found in Oldenburg, in Marburg, in Stuttgart, in Denmark, in East Prussia, extending his journey as

far as Memel, and wherever he went he left Baptist churches in his train. In 1847 he baptized the Swedish Baptist pioneer, Nilson. Of the journeys during these and later years in Holland, Switzerland, Russia, the Balkans, and Hungary, we cannot speak ; or of his frequent visits to Great Britain to gain funds for his work. He paid a prolonged visit to America in the years 1853 and 1854, and was received with high honour. His work as an organizer, his activity in book publication and in ministerial training, his association with the beginnings of the foreign missionary work of the German communities, must here be passed over ; it will receive attention in the next chapter. He died at Zürich on January 2, 1884.

Some characteristics of the pioneer German Baptist have already been indicated in this outline of his activities. Deep religious earnestness, a sense of the grace of God in the Lord Christ akin to that of the Apostle Paul, a fervent love of the Scriptures, a passion for souls, were united with an almost inexhaustible energy, considerable powers of organization, eloquent and persuasive speech, and a courtly grace of manner that opened the way to men's hearts. Opponents of his work have marvelled at his richly-dowered individuality ; and not only his fellow-Baptists, but multitudes of evangelical Christians, have had abundant reason to glorify the grace of God in him.

Limits of space forbid detailed biographical reference to the coadjutors of Oncken, of whom more will be told hereafter. He was happy in his comrades. The famous triumvirate, which can never

be forgotten by German Baptists, and which gained the nickname of the *Kleeblatt* (clover-leaf), consisted of Oncken, Köbner, and G. W. Lehmann. Julius Köbner, a Danish Jew, who had already become a Christian in profession, was won by the preaching of Oncken, and baptized by him in the year 1836. He is distinguished as poet, author, and preacher. G. W. Lehmann, of Berlin, was an untiring and efficient organizer, the champion of liberty of conscience and broad charity. Already an earnest Christian and a friend of Oncken, the baptism of the latter led him to consider the teaching of the New Testament, with the result that he was baptized by his friend in 1837. Lehmann died shortly before Oncken, and Köbner shortly after him. Of both we shall hear in the next chapter.

## CHAPTER II

### THE MOVEMENT IN GERMANY: ITS PROGRESS AND CONSOLIDATION

BY THE REV. F. W. HERRMANN

GOD works through men for the establishment of His Kingdom. When He willed to call into existence a new movement in Germany, and to set in relief a long-forgotten Biblical teaching, He elected men full of the Spirit and of power. Alongside Oncken, the born organizer, who firmly established the movement, came Köbner, the songful theologian, whose fluent pen carried on the literary polemic, and Lehmann, the far-seeing diplomatist, who in the course of the development bridged over many a difficulty. We will endeavour to describe the leading personalities and to characterize the various periods of the movement.

#### 1. *Oncken's Earliest Coadjutors.*

Julius Köbner was born on June 11, 1806, at Odense, in the Danish island of Fünen, and was the son of the Jewish Rabbi in that place. The conviction took shape within him at an early age that the Christian religion was better and more spiritual

than the dead mechanical Judaism in which he had been trained. At the close of his period of training as an engraver, he entered upon a wandering life which brought him for a time into contact with Pastor Dr. Geibel in Lübeck. He formally declared himself a Christian in Hamburg, in 1826, but without any deep inner experience. After his marriage he settled in Schleswig-Holstein, where, in addition to following his calling, he began to write for the theatre. The Hamburg Senate having offered prizes for the best essays on the suitable employment of orphan children, Köbner elaborated the thesis that straw-plaiting would prove a most effective and useful occupation; and his essay not only secured the first prize, but led to his wife being summoned to Hamburg to instruct orphans in the art of straw-plaiting. The migration to Hamburg proved of the utmost importance for Köbner's future. He resided in the immediate neighbourhood of the Baptist meeting-house, and speedily heard that the leader of this small and strange community was a remarkable orator. He visited a service in order to listen to Oncken, and the sermon at once seized upon him, awakening a consciousness of sin, and leading to a fundamental change of heart. On May 17, 1836, he was baptized by Oncken. His accession represented a great gain for the cause, for, through his training in the Hebrew faith, Köbner had acquired an extensive knowledge of the Scriptures, and he possessed in addition a thorough and many-sided education. He was a man of clear and sharp understanding, exceptionally lively imagi-



nation, considerable poetic gifts, and fascinating eloquence. By his spiritual songs and by many other forms of literary work he rendered invaluable service for nearly half a century, until his death as a pastor in Berlin in the year 1884.

Gottfried Wilhelm Lehmann was born in Hamburg on October 23, 1799. Shortly after his birth his parents migrated to Berlin, where his father, an engraver in copper, hoped to find wider opportunities for the exercise of his art. The hope was doomed to disappointment, since the storm of war soon afterwards broke forth from France upon Europe, and brought ruin to every form of art. During the calamitous time the boy Gottfried was taken in charge by an uncle who was living in comparative comfort in Friesland. Here he came into association with Mennonites and other earnest Christians, and by them was led to God. On his return to Berlin, young Lehmann devoted himself to his father's calling, visited the Academy, and became an enthusiastic student of foreign languages, literature, and music. For the culture of his devotional life he connected himself with a community of believers which met regularly for mutual edification. His keen interest in Bible distribution led to a correspondence with Oncken as agent of the Scottish Bible Society, and this correspondence laid the foundations of their friendship. Oncken's baptism occasioned for a time some degree of estrangement; but Lehmann, as a sincere seeker after truth, turned to the study of the questions raised by his friend's action. Afterwards he invited

Oncken to Berlin, to explain in a gathering of his friends the New Testament conceptions of baptism and church order. The clear exposition convinced Lehmann, and on May 13, 1837, he, his wife, and four others, were baptized by Oncken in the Rummelsburg Lake, outside Berlin. On the following day the church in Berlin, of which Lehmann became pastor, was constituted. His clear intelligence, firm will, large power of organization, active enthusiasm, strict fidelity to conscience, and vast capacity for work, admirably fitted him for the position to which he was called. He developed into a leading preacher and effective pulpit orator. He died as pastor in Berlin in the year 1882.

By the founding of communities in Hamburg and Berlin, a foothold was secured in two of the most important centres of German life, from which the movement might extend in every direction. It was also providential that at the outset the services of other outstanding men should have been gained: Johannes Elvin, who distinguished himself for many years as a Sunday-school leader and superintendent of the school in Hamburg, and Jacob Braun, a former Mennonite, who is looked upon as the father of choral melody in the German Baptist churches. Preaching, song, the Sunday-school, and the dissemination of books and tracts, were four of the mightiest factors in the extension of the movement.

## *2. Rapid External Development (until 1848).*

The warm neighbour-love which the Hamburg church displayed towards the homeless sufferers by

the conflagration of 1842 gained for the members the respect of the officials, freed them from persecution, and permitted the work to develop in peace. A season of rapid growth followed. In the year 1843 the baptisms reached 273, and in the two years next following the totals were respectively 322 and 380. Of still greater significance, as marking the advance, was the opening of the first chapel in 1847.

In Berlin, where the first meetings were held in Lehmann's house, the message appeared for a time to have fallen on unfruitful soil. However, when the early storms of persecution had passed, and a suitable chapel had been dedicated (on March 26, 1848), the movement entered here also upon a period of rapid progress. "So is the kingdom of God, as if a man should cast seed." The seed flew far beyond the bounds of the two cities, and began to strike root. In neighbouring places, and also in some degree throughout the whole of Germany, mission-stations began to arise and flourish in what was spiritually a barren wilderness. The Baptist movement is, indeed, one of the most remarkable features of the ecclesiastical history of the nineteenth century. In a time when the religious life of Germany was in bondage to rationalism and a rigid ecclesiasticism, the evangelical message was carried by mere laymen through the provinces. Although the police and the ecclesiastics were by no means slow to adopt stern measures of repression, and although the new communities were discredited by disparaging references to the Münster Ana-

baptists, there arose everywhere energetic Baptist churches, which carried on a mission rich in blessing for the non-churchly and non-Christian populace, and had great influence in the reawakening of the State Church. This was due to the fact that "every Baptist was also a missionary," so that even the expulsions effected by police action contributed to the spread of the testimony. After the Great Fire there came large numbers of young people, from all points of the compass, to seek work in Hamburg. Through the incessant activity of the Baptist church in that city many were led to Christ, and at once began to take part in the distribution of tracts. They were attacked, arrested, and expelled by the police. Oncken supplied them with Christian literature, and they returned to their homes as missionaries to form small Baptist churches. In this period (before 1848) twenty-six churches arose, and around each a circle of stations. As towns such as Breslau, Stettin, Bremen, Elbing, Memel, Cassel, Marburg, Bitterfeld, Oldenburg, and others, were supplied with pastors, the large centres of population became from the beginning the central points of Baptist missionary activity, thus ensuring for the movement a firm basis. In 1847 the twenty-six churches had already 1,500 members.

The extension was not equally rapid in all districts. In the earlier days the North-West, Middle and East Prussia, and Württemberg, were the districts which gave readiest heed to the message. The work in East Prussia, a district peculiarly susceptible to religious influence, advanced with notable rapidity



after the founding of the church in Königsberg in 1857, and at the present day this remains a growing work. In other districts, such as Mecklenburg, Saxony, and Bavaria, the movement was long restrained by the official policy of repression, and these lands are even now, despite much self-sacrificing labour, in some degree unfruitful.

### 3. *Religious Freedom* (1848).

The year 1848 forms a landmark in the history of the German Baptists, since it brought the introduction of religious freedom. Until then there was no free exercise of religion, but at best a certain measure of toleration. Freedom of the press and of public meeting was unknown. A strict censorship, and the supervision of the police, restricted the opportunities of Baptist influence. Every outside movement, however pure or holy, was suppressed in the interests of the State Church. Officials permitted themselves to be stirred by the leaders of the Church to most regrettable measures. Meetings were assailed and dispersed by rude mobs, and the police afforded no protection. The furniture of the meeting-places was smashed, and the preachers roughly handled. Assemblies were in many cases officially forbidden, and worship had often to be conducted in cellars, woods, and caves. Fines were accumulated, and the goods of the brethren seized to cover costs. The children of Baptists were forcibly taken from their mothers' arms, and carried to the churches for christening.



But the end of these comfortless conditions was approaching. Freedom of belief and of conscience are sacred rights of every man, certain to be attained in some way if not voluntarily granted. Already in the eighteenth century a reactionary spirit had commenced to assert itself in Germany, occasioned by the French philosophy of the *Aufklärung* and the Parisian temper. The cry for freedom now filled the air. In the Parliament of Berlin (1847) the powerful opposition, demanding liberty of the press and of faith, triumphed. King Frederick William IV. displayed leanings towards reform, and a law was passed providing a legal method of declaring severance from the State Church. Nevertheless, a bloody revolution was needed before genuine religious liberty was assured. This revolution swept through the land like a hurricane, secured a high degree of political liberty, and finally established religious liberty. The constitutional documents of December 5, 1848, and January 31, 1850, assured to the individual freedom of religious confession, and to the community freedom of religious fellowship, as well as of family and public worship. It was further provided that civic and national rights should be independent of opinion in matters of faith. Thus at a stroke (as at Philippi) "all the doors were opened, and every man's bonds were loosed." The churches could emerge from their hiding-places, and the trumpet of the Evangel could be clearly sounded. The announcement of this liberty sent an electric thrill through the land. Houses were beflagged, and from many a tower the sound of the choral music ("*Nun danket alle Gott*")

floated down upon the city beneath. This period marks the commencement of the public activity of the Baptist communities.

The results of the freedom appeared in two directions—an aggressive missionary activity and the firmer organization of the churches among themselves. In respect of the missionary activity, Oncken says: “If hitherto we have needed grace to suffer and to endure, we need it doubly now for joyous and full self-dedication to the work of spreading the Gospel.” The churches began to labour in their respective districts with the greatest vigour. Many new fields were attacked, and the movement was aided not a little by the gifts of England and America. Lehmann and Oncken made numerous journeys, extending from Denmark to Memel and into Switzerland, for the forming of new communities and the strengthening of existing work. A seamen’s mission was set on foot in Hamburg. The work of Bible and tract distribution likewise registered a great advance, so that over twenty thousand Bibles and a million tracts were annually circulated. In May, 1848, the first regular journal had already commenced to appear, *Das Missionsblatt*. Elvin visited the churches in the interests of Sunday-school organization. On July 1, 1851, there were 41 churches with 3,746 members, 137 teachers, and 1,035 scholars. The second effect of the religious freedom was the organization of the churches, the independence of the local community being carefully respected. Already in July, 1848, Lehmann had summoned representatives of the Prussian churches to a con-

ference in Berlin, at which they formed themselves into a corporation. Two decisions reached on this occasion were of special importance. The first was that two-thirds of the total contributions should be applied locally, and one-third should be transmitted to the American Board for foreign missionary work. Thus the new movement was definitely associated with the evangelization of the heathen. The other decision appointed Wilhelm Weist, as the first itinerant missionary within the area of the associated churches, to devote himself to the founding of new stations. Many were established as a result, especially in the east. The work in East Prussia rapidly grew, and the effects were felt as far as Posen, Silesia, Poland, and Russia.

But it was not enough to have secured the organization of the Prussian movement. Already, in 1849, fifty-six representatives of the work throughout Germany and Denmark had met in conference at Hamburg. This was the first Union meeting (*Bundeskonzferenz*), since all the churches now united in a "Union of the Associated Churches of Baptized Christians in Germany and Denmark" (*Bund der vereinigten Gemeinden getaufter Christen in Deutschland und Dänemark*). The area of the Union's operations was divided into four Associations: Prussia, with Berlin as centre; North-West Germany, with Hamburg as centre; South-Central Germany, with Einbeck as centre; and Denmark, with Copenhagen as centre. The objects of the Union were described as—(1) confession (a confession of faith prepared by Oncken, Köbner, and Lehmann was adopted); (2) strengthen-

ing of the fellowship ; (3) missionary activity ; (4) the preparation of statistics. It was further decided that the various Associations (*Vereinigungen*) should meet yearly, and the Union every three years—an arrangement which still holds. This method of organization marked an essential advance.

#### 4. *A Fateful Reaction* (1850-1854).

The long-desired freedom was not left undisturbed. The Governments regained power, and strove to overthrow the newly-granted constitutions. Legislation was initiated in the interests of privileged classes ; and political guardianship and persecution of dissidents were re-enforced. The political tendencies were felt in the sphere of religion, and a new period of suffering for conscience' sake opened, which in many districts proved more severe than the period before 1848. Exceptionally heavy penalties were attached to "the assumption of clerical functions" (*i.e.*, the celebration of public worship, baptism, or the Lord's Supper). In some districts such as Hanover, hardships were added by the pastors refusing to marry Baptists. Sights were also put upon them in connection with funerals. The forms of persecution included the breaking-up of the assemblies ; systematic bullying on the part of the police, officials, and mayors ; the imprisonment of preachers and church-members ; their treatment as common criminals ; distrains and confiscations ; compulsory baptism of children ; floggings ; expulsions ; and other measures which it is almost shameful to record. The



withholding of police protection encouraged mob violence, and in connection with the attacks upon meetings some preachers were so seriously misused that their escape from death was truly providential. Proceedings against the evildoers led only to ridiculously mild penalties ; the authorities went so far as to refuse to administer the oath to Baptists, and to deprive them of ordinary civil rights. It was a terrible time, a " baptism of blood " for the communities. In no German state were the brethren left in peace. The persecution was fiercest in Mecklenburg, Schleswig, Hesse, and Bückeburg. Protests addressed to the ruling princes proved, almost without exception, vain ; in Oldenburg alone was toleration secured. Many members were forced to emigrate to America. In general, a spirit of fine heroism, Christian patience, and forgiveness, was displayed by all. Meanwhile, efforts for the establishment of a lasting freedom were incessantly made. Dr. Steane, the representative of the English Baptist Union, when taking part in an Alliance meeting in Elberfeld, in 1851, referred in his address to the persecution of the Baptists, and urged the assembly to express its practical sympathy with these ; but the decision was an indirect refusal of his request. At the instigation of Lehmann, Pastor Kuntze, of Berlin, severely criticized the policy of persecution in a periodical, *Kirche des Herrn* (the Church of the Lord), and this action, with the formation in 1853 of a German branch of the Evangelical Alliance, prepared the way for the change. In Prussia, Mr. Barnard, the American Ambassador in Berlin, addressed to



King Frederick William IV. a letter on behalf of the American Baptists, in which he implored the King's aid in the removal of grievances. In December of the same year (1852) the Prussian Minister of Justice directed the Courts to entertain no charge of "assumption of clerical functions" against persons who had in regular form declared themselves dissidents from the State Church. The Evangelical Alliance in England, together with the Protestant Alliance, sent a deputation to the *Kirchentag* in Berlin in 1853, consisting of Merle D'Aubigné, Professor Plitt, Rector Brooke, and Dr. Steane, to obtain authentic reports as to the persecution of the Baptists in Germany. Their reception by the officials and the ecclesiastical leaders was unpromising. Thereupon Lehmann composed his "Open Letter to the German *Kirchentag*, 1854," in which he strongly protested against all measures of repression. This document also assisted the movement to secure better conditions in Prussia.

In the continuous struggle for freedom the appeal to public opinion was largely directed through the machinery of the press and the *Kirchentag*, but other and direct efforts were made to influence the ruling princes. In January, 1855, Oncken, Lehmann, and Schaufler were received in audience by Frederick William IV., and presented a petition for the recognition of the Baptist churches. The King promised his aid. Still more impressive was the Alliance meeting in Paris in 1855, which was visited by Köbner and Lehmann, and which decided to send a new deputation to the King of Prussia. A leading

American, Dr. Baird, also travelled to Berlin in order to interview the King in the interests of the Baptists. He was invited to the royal table, and thus found an unusually favourable opportunity of stating his case. To the Alliance deputation which visited him in Cologne the King promised an immediate investigation of the facts, and through the Prussian ambassadors he urged like action upon other German states.

Dr. Steane worked from England through influential persons with unabated ardour, and at length King Frederick William IV. was induced to express a wish to visit a meeting of the Alliance in Berlin. This took place in September, 1857, and proved an important ecclesiastical and political event. At the close of the congress Sir Culling Eardley had a farewell audience of the King, and it was arranged that a standing committee should be formed in Berlin to make direct representations to His Majesty should further persecution take place. The issue was, however, otherwise decided. Four days afterwards the King's illness supervened, and Prince Wilhelm became Regent. The reaction ceased, and a new era began. Attacks upon religious assemblies were forbidden; the children of Baptists were freed from the necessity of receiving religious instruction in the schools. Various petitions to the Parliament led to the passing in 1875 of a law permitting the local churches to obtain the status of corporations, and advantage has been freely taken of this. In Hamburg legal recognition had already been secured as early

as 1858. In other States, such as Saxony and Bavaria, a degree of freedom has also gradually been achieved.

### 5. *Peaceful Development.*

During the sixties the persecution as a rule died out, although it still continued in Brunswick, the electorate of Hesse, Schwarzburg-Rudolstadt, Bückeburg, Mecklenburg, and Saxony. The coming of peace permitted of remarkable spiritual advance in many parts. In the Mark of Brandenburg, in 1863, 204 persons were baptized in a single church and its stations, and the revival spread through the whole of Pomerania to East Prussia. It was equally marked in the farthest (Mazurian) district of East Prussia, adjoining the Russian frontier; but nowhere was it so powerfully felt as in the metropolis of East Prussia, Königsberg. Here the most conspicuously successful preacher was the ex-schoolmaster Berneike, who entered upon his ministry in 1866, and remained at work in Königsberg until his death in 1891. There are now in this city five churches with 3,500 members, and it forms the most important centre of Baptist influence in the east.

To the three great centres of Baptist development—Berlin, Hamburg, and Königsberg—a fourth came to be added—Barmen in Westphalia. Here in 1852 a church was founded which proved the cradle of a powerful mission in the leading industrial district of Germany. There Köbner laboured for thirteen years, and on his departure for Copenhagen, in 1865, in order to lead the Danish work, he was followed by a

preacher of marked originality, W. Haupt, who carried on the work for twelve years. To-day there are in this industrial district twenty-seven churches, that in Gelsenkirchen, with 1,350 members, being the largest.

This period of prosperity lasted until about the year 1895. From that time the net increase has for various reasons proved smaller. The revival of the State Church, and its imitation of the methods of the dissenters (Sunday-schools, young people's unions, prayer-meetings, etc.), led to the retention in its ranks of many who had been converted under Baptist influence. Further, many communities of religious persons have been formed in Germany, and a strong rivalry exists between them. The *Gemeinschaftsbewegung* (an evangelical movement taking shape in the formation of societies of believing persons) has endeavoured to offer within the State Church everything necessary for the edification of believers. The extension of the power of social democracy, even in the country districts, has largely withdrawn the labouring classes from Baptist influence. The expansion of the German mission work will appear from the following figures: in 1863 there were 11,275 members; in 1867 there were 87 churches with 1,088 stations and 15,229 members; in 1870, 101 churches with 18,218 members. At the close of 1913 Germany possessed 45,583 members in 213 churches. The Sunday-schools contained 37,462 scholars instructed by 2,676 teachers. There were 332 chapels. The total contributions for the year amounted to 1,324,339



marks (£66,217), and the value of the property was somewhat over £250,000.

The development of the work has necessitated a development of organization. The connections with the neighbouring lands have been gradually loosened. Denmark, Sweden, and Poland, were left outside the Union, as these lands felt themselves strong enough to establish their separate national organization. Within the purely German Union the churches are linked in Associations whose boundaries have been determined by geographical considerations, whilst the local churches continue self-governing in regard to internal affairs, and the Union, by means of its triennial meetings and its Executive (*Vereinigte Bundesverwaltung*), exercises a brotherly and advisory influence.

The need of more chapels had made itself deeply felt, and with the growth in numbers and in the spirit of self-sacrifice the provision of buildings was secured. The numerical increase intensified also the need of well-trained preachers. Although from the outset Oncken had realized that the testimony of the members must needs be supplemented by trained service for the deepening of the common life and the extension of propaganda, it was but slowly that this idea laid hold of the Baptists as a community. Many of the most earnest of the brethren dreaded the substitution of a caste of priests for a universal priesthood, and feared ecclesiasticism and the limitation of the operations of the Holy Spirit. But gradually Oncken's view prevailed. The earliest students were called to Hamburg for the winter of 1849-50, and



received from Oncken the most necessary elementary instruction. Such were the remote beginnings of the college. For some years, six months' courses of training were provided; but on October 1, 1880, a permanent seminary, with a four years' course, was opened in Hamburg, in which several hundred students have now been educated. In view of the enlarging demands, the building was extended in the year 1914, and now accommodates over a hundred men.

The publishing house in Cassel is also of great denominational significance. Oncken had bequeathed to the Union his publishing business, with which was connected the German representation of the Scottish Bible Society. The work developed and flourished under the capable leadership of Dr. Philip Bickel, who came over from America to take charge of it. The Publication Department has become an outstanding feature of the German work, and—especially through the issue of Spurgeon's sermons—has been of great benefit to the whole land. The Christian Tract Society is a special branch that has wrought much good.

A further important undertaking was the support of elderpastors, and the widows and orphans of pastors. To meet this the *Invalidenkasse* was established, and proved of great use, although the available sums were very small. Contributions by Baptists in England and America laid the foundation of a chapel-building fund, which by means of loans free of interest has assisted many churches to the ownership of their buildings. The appointment of Union evangelists

and the initiation of the "tent mission" have contributed not a little to advance the denomination, both directly through conversions, and indirectly by drawing public attention to the work of the Baptists. The flourishing Sunday-school work is well organized through the vigilant activity of the statistician, J. G. Lehmann, and the Young People's societies are extending and consolidating their work.

For many years the care of orphans has been effectively undertaken, not in an institution, but through families voluntarily offering their services; and problems concerning the care of their aged members are now occupying the minds of the Baptists. The deaconess work initiated by Eduard Scheve is constantly widening, and the calls for its further extension are numberless.

The Baptists have thus become a mighty factor in the evangelization of Germany, and will doubtless increasingly prove such. As the influential court-preacher, Dr. F. W. Krummacher, significantly said: "The Baptists have a future."

## APPENDIX TO CHAPTER II.

*The influence of the German Baptist movement upon other lands; missions to the heathen.*

Like sparks from an anvil, the truths rediscovered by Oncken and his followers flew forth in every direction from Germany to lands beyond her borders. The Hamburg church made early attempts to evangelize in the then Danish possession of

Schleswig-Holstein, and in 1849 founded in Pinneberg the first church in this region. At the suggestion of Oncken, the American and Foreign Bible Society had sent in 1848 a colporteur to Schleswig, and his journeys prepared the way for the later work. From his conversion in 1849 until his death in 1887, the innkeeper Claus Peters was the soul of the mission in Schleswig-Holstein. In Denmark, Köbner had already in 1839 made pioneer attempts to carry on mission work. In 1847 Oncken baptized in Hamburg a Swede, F. O. Nilson, who afterwards commenced the movement in his own land. By a journey to Holland in 1844, Köbner laid a foundation in that country.

In Memel, the easternmost post on German soil, a movement commenced among men of two different nations—the Lithuanians and the Letts. The opening offered itself in strange fashion. In 1854 a great fire in Memel destroyed among other buildings three churches, one of which was the church of the Lithuanians. These asked the Baptists to arrange a service for them, and the request was granted, the Lithuanian brother Albrecht being entrusted with the leadership. The Church authorities, however, regarded with disapproval the services in the Baptist chapel, and obliged the people to obtain another meeting-place. These Lithuanian services remain nevertheless a feature of the church in Memel, and from this centre a few Lithuanian churches have been founded in the neighbourhood.

The first Russian Baptist was a ship's carpenter from Libau, named Jakobsohn, who, whilst working

in Memel, had visited the Baptist church in the year 1855. After his return home, he proved himself an enthusiastic witness. Through travelling merchants and seamen, the new Biblical influences also penetrated from Memel into Courland, and on November 2, 1860, eleven Letts were baptized in Memel, of whom eight belonged to Windau and two to Libau. The connection having been thus established, Pastor Niemetz of Memel crossed the frontier to hold meetings in Libau and Grobin. When persecution commenced, Oncken and Niemetz approached the officials on behalf of the brethren, but unfortunately without effect.

The movement penetrated into Poland through an East Prussian named Asmann, who bore his testimony in the course of travels for business purposes. On November 28, 1858, the first baptism (of nine persons) in Poland was performed by the German pastor Weist of Stolzenberg, and on the following day seventeen more were baptized. A migration of church-members from Poland into Mid-Russia, in 1859, led to the formation of Baptist churches there also. In 1869 Oncken journeyed to South Russia, and in the course of his visit the earliest church in that region—that in Alt-Danzig—was constituted.

In Bohemia, Baptist principles were promulgated by Pastor M. Knappe, of Breitenbach, Silesia.

Austria-Hungary received Baptist teachings from young Austrians and Hungarians who had sought work in Hamburg, and were received into the Church in that city in the year 1843. On their expulsion in accordance with the official policy of the time,



they returned home to bear witness to their own people.

In May, 1851, the deacon, I. W. Kruger, emigrated to America, in order to commence mission work among the Germans in Peoria, but before that time—partly on account of persecution and partly with a view to social betterment—German Baptists had settled in the United States; some four hundred were already there by the year 1850. The important development of the German Baptist work in America lies, however, beyond the scope of this volume.

The organization of German churches in South Africa commenced in the year 1861, but the story of these also lies outside our limits.

A word as to the missions to the heathen undertaken by the German churches must be added, not with a view to detailed description of labours beyond the borders of Europe, but in order to set forth the spirit of the home churches, and the energy with which they have devoted themselves to the discharge of the Great Commission. In 1870, Oncken sent a missionary to China to undertake work there, but on the breakdown of the missionary's health, the enterprise passed into other hands. In 1870, the Union Conference in session at Hamburg resolved to commence a mission among the Kaffirs in South Africa, but this attempt had soon to be abandoned. The Zenana Mission in India has aroused a sympathy which is energetically sustained; in recent years twelve or thirteen Bible-women have been maintained in that land.



The chief interest belongs nevertheless to the mission in the Cameroons. In December, 1884, an address delivered in Berlin by Dr. Bentley drew attention to the Cameroons, and the first collection was taken. From that time the Baptists have kept the needs of that land in view. Under the clear-sighted leadership of Eduard Scheve, the missionary society of the German Baptists was founded. On December 8, 1891, R. Stephens and his wife landed as the first missionaries in Victoria, and since then over fifty have been sent out. Their labour and sacrifice have not been in vain, and the work has grown beyond the limits of its founders' expectation.

## CHAPTER III

### THE STORY OF SOME MINOR BAPTIST COMMUNITIES

#### THE MOVEMENT IN DENMARK, HOLLAND, SWITZER- LAND, AUSTRIA

BY THE REV. F. W. HERRMANN

##### I. *Denmark.\**

AT the commencement of the nineteenth century a barren rationalism had extinguished the spiritual life of Denmark. Nevertheless, there were signs of better times. In 1803 a young parish minister, who later on became Bishop of the diocese of Zealand, J. P. Mynster, "found the peace of God, which passeth all understanding"—his own expression—and in 1811 N. F. S. Grundtoig, who became the father of the "folkehöjskole" movement, was converted. Also among the common people a movement had begun. In Jutland, near Vejle, the so-called "Strong Jutes" vigorously opposed the

\* The information as to the relations of Oncken and Köbner with the Danish movement (furnished by the Rev. F. W. Herrmann) has been valuably supplemented by Mr. P. Olsen, from whom the particulars as to the internal history of the churches, amounting to about two-thirds of this section, have been derived.—ED.

rationalistic State-Church clergy, and preached conversion and faith in Christ. On Fünen, a poor shoemaker, Hans Swane, was a faithful witness to the truth, and one of his converts, Chr. Madsen, became a powerful preacher. In the western part of Zealand was also a company of believers, chief among them Count Holstein, of Holsteinborg. These different groups of believers, without separating from the State Church, held meetings for mutual edification, and persisted in spite of official disapproval.

In 1839 Köbner, who as a born Dane was keenly interested for his Fatherland, undertook a journey to Denmark in order to gain a closer knowledge of these believers. He met with a friendly reception, and was afforded extensive opportunities of preaching. At one of his meetings on Fünen, his native island, a discussion arose as to baptism, and one of those present let fall the remark that Köbner ought to go to Copenhagen and visit Mönster, in whom he would find a man after his own heart. Köbner accepted the saying as a pointing of the Divine finger. He travelled to Copenhagen, and found there a group of believers gathered about the engraver Mönster, a man who was a convert from the Western Zealand group, but had become convinced, on Biblical grounds, of the impropriety of infant baptism, though as yet he knew nothing of Baptists. Köbner took advantage of the opening, and endeavoured to clarify their ideas. After his departure he maintained a correspondence with the group, and its members finally decided to leave the State Church.

Thereupon Oncken and Köbner travelled to Copenhagen, and in October, 1839, baptized eleven persons to form the first Danish Baptist Church, with Mönster as its leader. Persecution immediately broke out, and the meetings were strictly forbidden by the Government. The tiny flock nevertheless increased in numbers, and in 1840, in the course of a second journey, Oncken and Köbner were able to baptize ten persons more. Shortly before this, Mönster's brother, a theological student, had been converted and baptized in Hamburg. Oncken and Köbner prolonged their journey into the island of Langeland, where the latter had already in 1839 established contact with a group of believers, and of these eight were now baptized. Here also hatred manifested itself, and a reward was offered for the seizure of the two heretical visitors. They escaped just in time to evade arrest.

In Aalborg (Jutland) there were also a few believers, among them a sergeant-major in the army, Föltved. A sister of his wife was among the ten baptized in Copenhagen, June, 1840. A friend of Föltved, a blacksmith, needed an assistant, and in answer to a letter from Föltved, Mönster sent over one of the first eleven, with the result that six baptisms took place there on October 1, 1840. A church was formed, and Föltved was chosen pastor. When this became known, the storm of persecution broke furiously upon the Baptists. Mönster was imprisoned, whereupon his brother Adolf undertook the leadership of the community until, in March, 1841, it was dissolved by the police. Undeterred by the official



attitude, Adolf Münster baptized eleven persons in the following May, and for this he also was committed to prison. At the suggestion of Oncken, a deputation visited Denmark in September, 1841, and presented to the King a petition on behalf of the Baptists, signed by 400 English pastors; but this effort, and the exertions of Elizabeth Fry, achieved no success. Not until the close of November were the prisoners set free, and then they were forbidden to preach. Ignoring the prohibition, they resumed their activity, and a powerful movement arose. Adolf Münster, after baptizing a further sixteen persons, was again incarcerated, and a like cause led to the rearrest of his elder brother. A deputation from America (August, 1842) failed to secure them liberty of action; indeed, P. Münster was afterwards three times imprisoned. In the same year a law was promulgated offering to the Baptists a place of refuge in Fredericia (where also descendants of the Huguenots were allowed to live). In this place alone the Baptists were to be permitted to administer baptism and the Lord's Supper, and to make proselytes. In addition, the law enacted that the children of Baptists must be christened either by the Baptists themselves or else in the Lutheran Church, and that the children of mixed marriages must also be educated in Lutheranism. The refusal of obedience led to the fourth and fifth imprisonments of Münster, as well as to the incarceration of baptized persons.

In Copenhagen progress was checked by an unhappy division in 1845, by which the seceding party laid the foundation of the present first Church.

From 1845 persecution gradually ceased. In 1849 a liberal constitution was secured for the kingdom, and with it liberty of conscience; persecution thus became unlawful. There were then six Baptist churches with about 400 members, in addition to Mönster's church in Copenhagen, and two small country churches connected with it. These three churches numbered over 200 members.

After the period of persecution (1839-1849) followed a period of extension (1850-1864). In Copenhagen the work was unprosperous through this period. In 1850 Mormon influences caused grave trouble. Mönster's church in particular suffered—in fact, little was left of this church in 1853, when Mönster gave up his work, and also, as it seems, his Baptist views. But in the country as a whole the movement prospered. In spite of serious trouble with the Mormons in Aalborg, hundreds were added to this church. By 1864 nine new churches had been organized in different parts of the land, and the total membership had grown to about 1,600.

What may be described as a period of organization succeeded, and lasted until 1883. The weakness of the cause during the period of extension had been the want of able leaders. There were many good and earnest lay-preachers, but none that was able to organize the work and lead the denomination on to greater conquests.

To supply the need Julius Köbner, who had never lost interest in his native land, returned to it as pastor of the Copenhagen church in 1865, and at once this church began to prosper. At the close

of the period it numbered about 400 members. "Kristuskirken," in which it still worships, was dedicated on October 13, 1867.

Köbner's influence was exerted through the annual conferences, which, since 1865, have been regularly held by delegates from all the churches. "Parliamentary" business was not excessive; the conferences were rather short courses in theology, church polity, and Christian practice; and Köbner was the professor.

Köbner's poetic gifts enabled him also to prepare for the Danish Baptists their first hymn-book.

A season of progress ensued, especially during the years 1884-1899. In 1879, when Köbner left Denmark, much had been done in the line of organization and spiritual education; but advance in numbers had been inconsiderable. From 1880 to 1883 there was even a decrease in the total membership. The Copenhagen church alone enjoyed prosperity under the leadership of Köbner's successor, Marius Larsen, the ablest preacher the Danish Baptists have produced.

From the very beginning the Danish Baptists stood in close relation with the German, and through Germany some American aid was received. This, however, had now ceased. Most of the churches were poor, and men were needed for the work. Hope and courage were at a low ebb.

Then, happily, relations were established with the American Baptist Missionary Union. A number of young preachers received theological training at the seminary in Morgan Park, where a Danish professor,

N. J. Jensen, was the leader of a Danish-Norwegian department, and financial support to the churches was given by the American Society.

This assistance aroused the churches to new courage, and substantial progress followed. From 1883 to 1899 there were over 3,500 baptisms, and the total membership increased from about 2,200 to 3,906.

With the close of 1899 the rapid advance was suddenly checked. Since then the increase in membership has been but slight, the total membership now being 4,226, and the number of scholars exactly 5,000.

The present may be called a new period of organization and education.

The People's High School (Gistrüp Højskole) was built in 1899. Its leader for the first ten years was P. Olsen. He was succeeded by Dr. J. P. Rasmussen. During the sixteen years of its existence the courses at the school (five months for men and three months for women) have been attended by about six hundred young women and men. Thirteen of the younger ministers also received the elementary part of their education there.

Since 1910 there has also been a small training school for ministers in Copenhagen.

During this period a Young People's Work has been developed; courses for Sunday-school teachers have been held; and a number of new houses of worship have been erected.

The denominational paper was started as a monthly in 1854. During this period it was con-



verted into a weekly. Its present name is *Baptisternes Ugeblad* (the *Baptist Weekly*).

The State Church is no longer what it was in 1839. There are numerous believers within its fold. It is still strictly Lutheran in theory, but reformed views as to baptism and the Lord's Supper are widespread. Other Free Churches have also sprung up. But there is still great need of the Baptists as witnesses to the Gospel.

## 2. *Holland.\**

On the occasion of a visit to Oldenburg and Friesland, Köbner extended his journey to the neighbouring Holland. There, a short time before, a movement had arisen in favour of believers' baptism, and in this movement Dr. Feisser, a pastor of the Reformed Church, was a leading spirit. Köbner visited him, and found that he was about to "re-sprinkle" a number of persons who had recently left the Church. The intention was abandoned in view of Köbner's demonstration that Biblical baptism involved immersion. In May, 1845, Dr. Feisser came to Hamburg and, after convincing the Baptists of the soundness of his views, returned with Köbner, who baptized him and six others to form the first church in Stadskanaal, with Feisser as pastor. Köbner afterwards proceeded to Amsterdam, where by the baptism of four persons he laid the foundations of a church. About the same time Oncken in Hamburg had bap-

\* Mr. Herrmann's manuscript has in this section been very largely expanded by the Editor, who is indebted to the Rev. B. Roeles, Secretary of the Dutch Baptist Union, for many details.

tized three Dutchmen, and their return to Amsterdam strengthened the little group Köbner had found. At a later date Oncken visited Holland and baptized a few believers.

In April, 1858, an evangelist, E. Gerdes, a former Mennonite, came to Stadskanaal, where he joined the Baptists and became their pastor, since Dr. Feisser was at that time living at Nieuwe Pekela. His work prospered, and there were several baptisms. He left Stadskanaal in the autumn of 1859, and was afterwards a very popular writer of young people's books, though no longer in connection with the Baptists. After his departure the evangelist J. Witmond, a former schoolmaster, likewise came to Stadskanaal and joined the Baptists, by whom he was called to the pastorate. He did very effective work there until 1865.

Dr. Feisser, who did not sympathize with the rigid Calvinism of the German Baptists, so that the bond of union was not very strong, and who because of his weak constitution and many adversities had become disheartened, died at Nieuwe Pekela in the same year, 1865.

In 1864 a new work had commenced in the country under the influence of the German churches in East Friesland. The occasion was furnished by the publication of a work written by two Reformed pastors in defence of the questioned practice of infant baptism. A. Willms, an East Friesland pastor, effectively refuted this. A copy of his refutation found its way to Franeker in Holland, where a few pious persons read it, and became convinced of the legitimacy of be-

lievers' baptism. They entered into correspondence with Willms, and asked for a visit. The result was the baptism of four persons by De Neui in 1864, and others followed. The group was organized as a branch of the church in Ihren, East Friesland, of which Willms was pastor. De Neui settled in Franeker, and extended his influence as far as Amsterdam. A few years afterwards, many of the members, including De Neui, emigrated to America. His work was taken up in 1871 by De Weerd.

In 1866 the Rev. H. J. Kloekers, who had been a missionary in China, at first for a Dutch missionary society, but after his baptism at Shanghai for the Baptist Missionary Society, returned to Holland, hoping to work there for the kingdom of God. He made his way to Stadskanaal, and was asked by the church to become its pastor. During his ministry many were converted and baptized.

About that time the churches at Amsterdam, Stadskanaal, and Franeker tried to unite, but as the church at Franeker insisted on the acceptance of the Hamburg *Glaubensbekenntnis*, it became clear that a formal union was impossible. Mr. Kloekers preferred the standpoint of the English and American Baptists, and strongly opposed the Calvinism of the German Baptists.

Since no Union could be formed friendly conferences were organized, and a monthly paper, *Titus*, was issued, with Mr. Tekelenburg as editor. This, however, did not last long, as the churches in Friesland, Franeker, Makkum, and Workum, were absorbed in the German *Bund*, and co-operation proved difficult.

About 1879 the Revs. J. Horn, J. de Hart, N. van Beek and B. Roeles, evangelists and pastors of small independent churches, accepted believers' baptism, and with the greater part of their members joined the Baptists. Then at last Mr. Kloekers' favourite idea was realized, and a Union of independent churches was formed on January 26, 1881, at Foxhol. In the same year a new monthly paper, *De Christen*, was issued, with Messrs. Kloekers and Horn as editors. The monthly afterwards became a fortnightly and later a weekly paper. For many years the editor has been Mr. van Beek.

In 1885 differences between the two editors, Kloekers and Horn, raised serious discussion in the General Assembly of the Union, and issued in some secessions. The bulk of the Dutch Baptists were now inclining towards close fellowship with the German *Bund*, and after lengthy preliminary negotiations and explanations, the Dutch Union was received into fellowship with the *Bund* at the Hamburg Conference of August, 1891.

Some churches (in Friesland, Franeker, Workum and elsewhere) stood out for a while, and even refused to receive members of the Union churches at the Lord's table, on account of their "unorthodoxy." Later on, however, they came nearer to one another.

Since the admission of the Union into the German *Bund*, young men who wished to be trained for the ministry have been accepted at the Preachers' College at Hamburg, and Revs. B. Planting, the pastor of the church at Amsterdam, A. Hof of



Groningen, and J. Loun of Nieuwe Pekela, were educated there, whilst Rev. J. W. Weenink of Stadskanaal studied at the Pastors' College in London.

The Dutch churches, though poor, are working for the spiritual needs of their countrymen by Sunday-schools, young people's meetings, evangelistic meetings, etc., and the mission work is not neglected by them, although they are not yet able to send their own missionaries to the Dutch colonies. They are supporting the work of the German Baptists in the Cameroons, and of the British Missionary Society on the Congo, where Mr. Kloekers' only daughter, Mrs. W. Holman Bentley, has laboured for many years. Dr. Feisser's youngest daughter, Mrs. John Bell, has also worked and laid down her life for the Master's cause.

Thus in Holland, where the work of the Baptists is so difficult on account of the opposition of the State Church and other churches, the Baptists are looking for a brighter future.

There are now in Holland twenty-four churches, 1,860 members, and 2,300 scholars.

### 3. *Switzerland.*

In the year 1847 Oncken travelled in Southern Germany and extended his tour into Switzerland. In Hochwart he baptized a few persons, and organized a church. Two years later the church in Zürich was formed; but it was only in the "fifties" that the movement definitely advanced. In 1856 there were fifty-two baptisms in Zürich, and I. I. Hofer became

the missionary there. At the same time, small groups of Baptists in St. Gallen and Thurgau were seeking pastoral aid. In 1859 two preachers, F. Meyer and I. Harnisch, were sent from Hamburg to Switzerland. Their support was derived from Hamburg. The movement spread to Bischofszell, and thence to Herisau. Mention should also be made of the exceptional gifts and services of the blind pastor, Anton Haag, whose labours extended over twenty years from the close of the sixties.

But in Switzerland as elsewhere the movement encountered severe persecution. Compulsory baptisms of children, dispersal of meetings, infliction of fines and distraint of property, were frequent. In 1858 the canton of Aargau abolished compulsory baptism, and legalized the civil marriage of dissidents. In the canton of Appenzell compulsory baptism continued, and meetings were permitted only to those domiciled in the canton. In 1865 the Federal Council in Berne conferred complete freedom of Christian worship throughout the area of the Federation, but on the initiative of the clergy this decision was in the following year submitted to the popular vote and reversed, whereupon Haag and Harnisch were expelled the country. Eventually (in 1874) the constitution was revised in a liberal sense, and liberty secured.

There are now in Switzerland seven churches with 877 members, in close relationship with the German Union.\*

\* In French-speaking Switzerland (included in the Franco-Swiss Association) are a further six churches, with 383 members.—ED.

4. *Austria.*

After the Great Fire of Hamburg many Austrian Catholics came to the city in the hope of finding remunerative employment ; and not a few found also new spiritual life through contact with the Baptists. On their return home these became missionaries. In 1846 there left for Austria the Austrians, Marschall and Hornung, together with Lords of Hamburg and certain Hungarians.\* Marschall and Hornung displayed great activity in Vienna, in the dissemination of tracts and the holding of meetings. These influenced a waiter named Werther, who, after his conversion, gave up his former occupation to become a carpenter. Later he removed to Berlin, where he became a valued member of the church. Next, through the influence of Marschall, a married couple named Wisotzky was converted, and these two persons were baptized in Vienna by F. Oncken in October, 1847. This was the first occasion of the administration of baptism in the city.

In the year following, Oncken, whilst travelling in Austria and Hungary, twice visited Vienna, and his message was eagerly heard. Soon afterwards, Hinrichs was sent as preacher to the Austrian capital ; but the revolution occasioned his expulsion. The reaction of 1850 was more completely victorious in Austria than in Germany, and the power of the priests was absolute. The few Baptists could do little but seek to edify one another, and, when opportunity offered, to bear unobtrusive testimony for their Lord.

\* See Chapter VI.

They were accustomed to meet at the house of a former Catholic, Karl Rausch, who had been baptized in Hamburg. His refusal to permit his children to be christened brought Rausch into serious conflict with the police, to which a Lutheran pastor put an end by having the children secretly brought into the church and baptized according to the Lutheran rite. Nevertheless, on April 20, 1850, the police raided the house of Rausch during a meeting, arrested the nine men and eight women who were present, and, after a preliminary hearing, sent them to prison as criminals under a military escort. The women were later set free, and four men sent before a court-martial. Since no political offence could be established, these were handed over to the civil authority. In the end, all who were not natives of Vienna were expelled the city, and the others kept under close observation. In 1851 A. Millard, an agent of the British and Foreign Bible Society, was transferred from Cologne to Vienna, and his house became a refuge for the persecuted. In 1852, however, the police, at the instigation of the priests, closed the Bible dépôt, and Millard was obliged to migrate to Breslau. After eleven years he returned to Vienna, and again brought comfort to the severely tried Baptists.

The church in Vienna has existed from the year 1869, but even now has no legal right to carry on public worship.



## CHAPTER IV

### THE MOVEMENT IN SWEDEN

BY THE REV. PRINCIPAL C. E. BENANDER

BAPTIST history in Sweden commences, properly speaking, with the year 1848, and therefore does not cover more than two generations. This period has, however, been marked by a rapid advance of the movement, a constant increase in the number of churches and members, and a sound organization of the work, which has developed into a far-reaching activity for the advancement of the kingdom of heaven, both in the homeland and in other parts of the world. The attitude of legal authorities and the people towards Baptists and their principles has meanwhile gradually changed from bitter hostility into friendly tolerance and recognition.

We may preface our summary of Swedish Baptist history by a brief description of earlier evangelical movements, which were in some degree preparatory. Only a few years after Luther had taken his stand as a reformer in Germany, the Swedish King, Gustavus Vasa, sought to introduce the faith of the reformer into Sweden, and to make it the State

religion. After much struggle with the Catholic party, Lutheranism was finally established towards the close of the sixteenth century, under Charles IX., the father of Gustavus Adolphus.

Rigorous laws were devised in order to compel all the inhabitants of the land to adhere to the form of religion which was declared to be alone true and sufficient. Everyone was to be and remain a good Lutheran, but this did not imply any emphasis on living, personal faith in Christ; on the contrary, every manifestation of strong religious life called forth vigorous measures of repression. Nevertheless we find traces of men and women during the seventeenth century who were evidently sincere believers. The movement of Pietism then reached the land and gained adherents, who, however, in spite of deviations of opinion, did not desire to break with the State Church. They were persecuted in various ways. A clergyman of the Established Church (Anander) was, for instance, accused of having preached differently from other clergymen, and having published pamphlets denouncing sin and worldliness. He could not be legally condemned, but it was found expedient to pronounce him insane and confine him in an asylum, where he was kept for ten years, until his death in 1697. In later years the same expedient was repeatedly used in order to get rid of persons who were considered a nuisance because they insisted on Christian earnestness, faith, and righteousness of life.

During the first half of the eighteenth century several persons were prosecuted for dissenting views

concerning infant baptism, which led them to withhold their children from the rite. Some of these, belonging to noble families, were personally treated with clemency, but their infants were taken by force and sprinkled. Persons of lower rank were dealt with more severely—*e.g.*, a student was banished for teaching contrary to the Church with regard to the rite of baptism, and a shoemaker was imprisoned for more than twenty years on the same ground. Still, there is no evidence that these people practised believers' baptism for themselves.

The Pietists continued to maintain in small local groups a spiritual interest. Later, the Moravian Brethren began work in Sweden, and gained some followers. Then followed several decades of darkness, infidelity, and godlessness. Some remnants of the God-fearing circles, however, survived, to become the means of initiating a new revival during the fourth decade of the nineteenth century, and this revival grew stronger and stronger. Against it there was a reawakening of opposition and persecution.

A Methodist pastor from England, one George Scott, undertook mission-work in Stockholm in 1830. He did much to encourage the believers to united efforts in Christian work. He continued to preach until 1842, when he had to leave, because the population of the city had been roused to a fanatical hostility, which culminated in a riotous assault on him and his church during a Sunday service.

Earnest believers had become numerous, and were

now aggressive in their demand for liberty of conscience, especially in two provinces—those of Hel-singland and Dalecarlia. They were still Lutherans, but objected to certain practices of the Church. Among other things, they refused to receive absolution in the usual form before partaking of the Lord's Supper, and for this they were liable to punishment. Then they celebrated the Lord's Supper privately among themselves; this was declared to be mockery of the Sacrament, which, of course, should be punished. They would gather in their homes for devotional meetings, at which they were accustomed to sing from the Lutheran hymnal, read a sermon by Luther or some native Lutheran clergyman, and unite in prayer. A royal edict of January, 1726, strictly forbade such devotional meetings or conventicles on penalty of a heavy fine for a first offence, imprisonment for a second, and two years' banishment for a third. This edict was now applied. If one or the other of the offences occurred on a Sunday, it was declared also a breach of the Sabbath, and an additional punishment was inflicted. From the beginning of 1852 till July 3, 1854, no less than 637 persons were fined or put in prison for one or other or all of these "crimes." One youth, who is still living as an old man, was imprisoned on a diet of bread and water for two weeks. Then, as he refused to acknowledge a sin in acting contrary to the statutes of the Church, he was sent back to endure the same ordeal for twenty-eight days.

At this time Baptist work commenced in Sweden,



and many persons who had thus suffered for conscience' sake became Baptists.

The beginnings of the distinctive movement may now be set forth. Through contact with Baptists in Germany and Denmark, two men from Sweden had adopted their views and joined them—one in 1843 and the other in 1845. One, a Swedish sea-captain named G. W. Schroeder, was converted in the United States, and joined the Baptist Mariners' Church in New York. He paid a brief visit to Sweden in 1845, and in Gothenburg met another sailor who had been converted in America, and with the support of an American society was now active as a missionary among sailors. Mr. Schroeder called his attention to the subject of baptism and Baptist principles. This second man was F. O. Nilson, born in 1809, who was destined to become the founder of Baptist work in Sweden. He followed the suggestion of Mr. Schroeder, and began to study the New Testament teaching, with the result that he went to Hamburg to seek baptism, and was there baptized by the Rev. J. G. Oncken on August 1, 1847.

Returning home, Mr. Nilson told his friends of his new experience. Some of them became convinced that his views on baptism and church order were in harmony with the teachings of the New Testament. A Baptist minister in Copenhagen, Förster by name, was sent for, and he came and baptized five persons, among whom was Nilson's wife. These, together with Nilson, were organized into the first Baptist church in Sweden, not very far

from Gothenburg, on September 21, 1848. It was then agreed to send Mr. Nilson to Hamburg, and to recommend him to the Baptist church there for ordination.

Mr. Nilson was ordained, and returned to preach and shepherd the little flock, which grew so rapidly that it soon counted fifty-four members. But, from what we have already told, it is clear that trouble was in store for them, and they had not long to wait. Nilson had fallen away from "the true evangelical doctrine"—*i.e.*, the doctrine of the Lutheran State Church of Sweden—and was inducing others to follow him. The law laid down that such persons should be banished. He was arrested, tried, and condemned. Though an uneducated man, he made a very strong appeal to the court, and conducted himself with such Christian humility and composure that he left an overwhelming impression upon all present. One of the lawyers was so deeply touched that his own conversion followed later. But the letter of the law had to be followed, and Nilson was sentenced to banishment. He then appealed to the Royal Court, and sought an audience before King Oscar I. The King, who was favourable to toleration, received him kindly, but he and his councillors were bound to execute the law. An appeal for exemption from the punishment as an act of grace was likewise in vain. In July, 1851, Nilson had the bitter sorrow of leaving his dear native land. He betook himself to Copenhagen, and was called to act as pastor of the Baptist church there until the spring of 1853.

Soon after his arrival in Copenhagen he was invited to Hamburg to take part in a Baptist conference. From Hamburg he journeyed to London, at the invitation of Dr. Steane, to attend a meeting of the Evangelical Alliance. He was introduced to the meeting, and allowed to tell of his experiences. After he had spoken, a letter was read from Archbishop Wingard, of Sweden, in which he expressed his sympathy with the Alliance and his regret at being absent from the meeting through age and ill-health. The gathering was much impressed by the situation, and special prayer was offered for Sweden.

The members of the church left in Sweden were harassed in many ways by Church and municipal authorities, and often also suffered violence from hostile neighbours. When children were born, trouble always ensued. The sheriff would be sent with his assistants to fetch the child from the home, in spite of the protests of the parents, and to take it to the parish minister for sprinkling, after which it was restored. Then a bill would be presented to the parents for the costs incurred by the sheriff and his assistants. Often the people were too poor to pay, and there followed confiscation of property, which was sold for the amount demanded.

In view of the troubles, it was decided at a church meeting that all who wished to leave, and had money for the passage, should emigrate to the United States. A letter was sent to Mr. Nilson with a call to join them as their leader. He consented, and with twenty-one of the members he and his wife set out

for America in May, 1853. There Nilson remained till 1860, when, as an act of royal favour, his sentence of banishment was annulled, and he returned to Sweden. In the following year a Baptist church was organized in Gothenburg, and he became its pastor.

At this time Captain Schroeder came from America and settled in Gothenburg. He built a house, and in it provided a hall for the new church. After a few years he returned to New York, where he lived a useful life as an earnest Christian, a staunch Baptist, and a zealot for the cause of missions, until he died in the spring of 1914, at the age of ninety-three years.

Mr. Nilson worked as pastor of the church in Gothenburg for some seven years. He then returned to America, and served some Swedish Baptist churches there; but gradually he became reticent, and finally withdrew from ministerial work. He had, in any case, heroically carried out his mission as the herald and inaugurator of Baptist work in Sweden. The first church, which was organized about him, has ever since his banishment been weak and struggling, located as it is in a district of Western Sweden where priests and people are stubbornly bigoted against everything which they suspect to be contrary to the "pure doctrine" of the State Church. Nevertheless, that small Baptist church in the parish of Veddige continues in existence, and the latest reports speak of brighter prospects for the future.

In His providence God had another man ready to step forward and continue the work when Mr.



Nilson was banished. This man was the Rev. Andreas Wiberg, born in Helsingland in 1816, a well-educated man, who had experienced conversion while a student at the University of Upsala. He was one of those helpfully influenced by the English Methodist missionary George Scott, to whose work in Stockholm we have referred.

For six years Mr. Wiberg served as a State Church clergyman, but his Pietistic conscience could not acquiesce in the system. He openly took part for the Pietists, and thus brought upon himself a serious warning from the Consistory and suspension for three months. He objected, among other things, to the administration of the Lord's Supper to unconverted persons. The Canon of his district accused him of heresy, and suggested that he should be banished. The prosecution was, however, interrupted by the suicide of the accuser.

Mr. Wiberg now resigned his position in the State Church, and joined the Pietistic leaders at Stockholm in their work. He was still a firm defender of infant-baptism, and, in order to check the spread of Baptist views, he prepared to write a book in refutation of "the Anabaptist errors." At this juncture he was invited by a business man to accompany him in a trip to Hamburg. There he met the two Baptist leaders, J. G. Oncken and J. Köbner. A discussion on baptism ensued, and Wiberg eagerly undertook to defend the Lutheran view. As they parted, Mr. Köbner gave him a pamphlet on baptism by Pengilly. He read it, and, in view of the arguments, felt that the subject

demanding a thorough investigation. He studied the whole question, and became convinced that the Lutheran Church was wrong also on this point. When, therefore, he wrote his book, it was a defence of the Baptist view, not a refutation, as was his original intention. The book has been widely instrumental in preparing the way for Baptist thought.

Being in poor health, Mr. Wiberg was advised to take an extended voyage. During a brief stay at Copenhagen, on his way to America, he paid a visit to his fugitive countryman, Mr. Nilson, who was acting as pastor of the local Baptist church. He now felt that the time and opportunity had arrived for him to act in accordance with his convictions, and he was baptized by Nilson on that same night, July 23, 1852. He then proceeded to the United States, where he stayed three years, and engaged in mission-work.

While Mr. Wiberg was in America there occurred what may be called a second commencement of Baptist work in Sweden, with Stockholm as centre. Two men, furriers by trade, D. Forsell and P. F. Hejdenberg, journeyed to Hamburg in May, 1854, and were baptized there. At the same time Mr. Hejdenberg was ordained to preach and baptize in Sweden. On their return seven persons were baptized in Stockholm on June 15, and on the 18th the first Baptist church of Stockholm was organized.

The believers in the district of Dalecarlia, where, as already related, persecution was going on, had

read Wiberg's book, and many had been convinced by its statements. These sent an urgent message to Mr. Hejdenberg to come and baptize them. He responded, and baptized about one hundred. Two churches were organized in the parishes of Orsa and Elfdalen. Among those baptized were several men who became effective local preachers and leaders. These continued preaching and baptizing with great success, so that within three years there were five churches and a total of 563 members.

Mr. Hejdenberg now became a travelling evangelist, but he was not allowed to continue his work unmolested. He was arrested and prosecuted time and again. Wonderful to say, he was usually acquitted, but sometimes had to pay considerable fines. Persecution, however, only fired his zeal.

At this time a young, gifted, and well-educated man of noble birth, named C. Möllersvärd, returned from America, where he had been converted, and had joined a Baptist church. He took up the work in Stockholm jointly with Hejdenberg, and proved a very popular preacher. He also itinerated in many parts of the country.

In 1855 Mr. Wiberg returned. The church in Stockholm then numbered twenty-four members, who worshipped in a small hall. In Wiberg they saw their true and efficient leader, who to his talents and learning had added three years of experience and observation of methods in use among the American Baptists. His coming brought joy to the little group, and they had the additional satisfaction of knowing that the American Baptist Publication

Society had promised to support Mr. Wiberg and four evangelists. This meant a great deal, for now systematic evangelical work could be planned and carried out.

To the working forces were added three brothers—Gustaf, Johannes, and Per Palmquist. These were strong and well-trained men. The first-named distinguished himself as pastor and leader, the second as evangelist, and the third as Sunday-school organizer and publisher.

Mr. Wiberg found a competent assistant in his many duties in a young nobleman named A. Drake, a talented and well-educated man, who later distinguished himself as an editor and a professor in the theological college.

To these names might be added those of several heroic local preachers, through whom God worked to produce revivals and conversions, to soften bigotry and overcome opposition.

The story from this period onwards is one of growth and development. When, in 1855, Mr. Wiberg returned from America, the Baptists in Sweden did not number more than about two hundred. With other workers he travelled extensively, preaching, baptizing, organizing churches, and offering counsel and encouragement to the converts and communities. Many touching incidents of hardship, persecution, Divine interposition, and victory, could be adduced from the years that followed, but lack of space forbids.

In 1857 the leaders ventured to make arrangements for a Baptist conference, in spite of the restrictive



laws still existing. It was held without disturbance from any quarter. Nineteen delegates from eight different provinces gathered, and all could report encouraging progress. In a few places Sunday-schools had already been started. It was unanimously decided to organize the work under a central committee, and expression was given to the need of a school for the education of ministers.

Next year a second conference was held, and the delegates were about one hundred. To this conference had been invited as guests Dr. Edward Steane and the Rev. Howard Hinton from England, and the Revs. J. G. Oncken and J. Köbner from Germany. They came to give counsel and encouragement, and they inspired the delegates with hope and courage.

In 1861 a third conference met in Stockholm. Then the following statistical report was given: Churches, 125; total number of members, 4,930. During the year just closed 1,057 persons had been baptized. At this conference it was decided to give the Executive Committee instructions to establish a school for the education of preachers.

The next conference was held in 1866. Mr. Wiberg had, during the interval, spent three years in America soliciting contributions for the building of a chapel in Stockholm. He had been kindly received, and the contributions had been liberal. The chapel was just completed, and in it the conference met. It is a spacious building, seating upwards of a thousand people.

Later, Mr. Wiberg and others repeatedly visited

England and America for the purpose of appealing to Christian friends for aid in chapel-building. The Swedish Baptists are, therefore, greatly indebted to friends in both these countries for help given at times when it was impossible to obtain the sums needed from any sources in Sweden.

At the conference of 1866 Mr. Wiberg had the privilege of introducing the Rev. K. O. Broady, who had been sent as a missionary to his native land by the American Baptist Missionary Union, for the purpose of founding a college for ministerial education. Thus this problem was satisfactorily solved.

Mr. Broady is a Swede by birth, but he had his first Christian experiences and acquired his theological education in America. He has proved a man of sterling character, and of extraordinary gifts as a teacher and preacher. He became the leader of the Swedish Union after Mr. Wiberg, who for several years was in feeble health, and passed away in the year 1887.

The College (the Bethel Seminary) was founded in 1866, and its influence upon the progress of the work is inestimable. Over five hundred ministers have been educated there during the forty-eight years of its existence.

The American Baptist Missionary Union liberally supported the work in Sweden from 1866 until the appropriations were gradually withdrawn at the close of last century. Dr. Broady, who for forty years was the honoured President of the College, is still supported by the American Society.

In 1866 there were 10 associations, 183 Churches,

a total of 6,877 members, and 1,719 Sunday-school scholars.

In 1889 a change was made in the organization of the Union, so that each branch of work should be entrusted to a special committee. Thus there came into existence a Foreign Mission Committee, a Home Mission Committee, a Publication Committee, a Chapel-building Committee, and a Sunday-school Committee; and the Executive Committee of the Union comprised the members of the other committees.

This system worked well for twenty-five years, but at the conference in June, 1914, a change was unanimously decided upon, so that now all the branches of work are in charge of one committee of twenty-four members.

Persecution gradually abated and the laws were reformed, so that no serious trouble has befallen any Baptists from the authorities during the last three or four decades. Still, there remain sufficient legal provisions to handicap our work seriously if the letter of the law were applied. Intolerant clergymen have tried now and again, in later years, to prosecute Baptists under these practically obsolete statutes, but their efforts have failed to find approval in the higher courts.

Several Swedish Baptists have been members of the Swedish Parliament, and their influence, together with direct efforts, has in many cases been decisive for reforms. The Rev. J. Byström, D.D., now President of the Union, who for nearly twenty years has been a Member of Parliament, has done much to

secure, through legislation, rights formerly denied to dissenters.

Practically, Baptists are now free to carry on work without serious molestation, and the whole land is open to them.

On January 1, 1914, the Swedish statistics were as follows: Associations, 21; churches, 635; membership, 54,159; ministers, 377; local preachers, 699; students for the ministry, 70; scholars in Sunday-schools, 65,404; teachers, 5,006; members of young people's societies, 23,222; chapels, 623; sum total of contributions in 1913, kr. 1,328,621 (£73,256); expenditure for foreign missions, kr. 75,000 (£4,166).

#### APPENDICES TO CHAPTER IV.

##### *I. Baptist Work in Swedish-speaking Finland.*

While the islands of Åland, in the Baltic, were occupied by the English fleet during the summer of 1855, Rev. C. Möllersvärd, of Sweden, availed himself of the opportunity, and went over to preach. The Word was listened to with eagerness, and a revival took place, with numerous conversions. As soon as the English warships had left, Mr. Möllersvärd found it wise to depart, and he barely escaped arrest by the Russian authorities. The fruits of his work, however, remained. In the following year one of the converts brought from Sweden some copies of Wiberg's book on baptism, the reading of which led three men to come to Stockholm to be baptized. One of them, an Inspector of Customs by the name of G. Fagerström, was ordained. He baptized his wife



and the wives of the other two men, and they organized themselves into a church in Föglö. This was in 1856. Then followed the familiar story of persecution and hardship, but the little flock endured.

From Åland the work spread to the mainland, and a church was organized in Jacobstad in 1872. Several churches arose in succession. Many adverse circumstances have combined to make the struggle hard. Several preachers from Sweden have devoted themselves to the work, apart from occasional visits by others. Among them may be mentioned Rev. I. S. Österman, Rev. Alfr. Hallsten, and Rev. M. Lignell, the present pastor of the church in Helsingfors. Some natives of Finland have also ably served as ministers of the Gospel, among whom may be named the Revs. E. Jansson, J. E. Söderman, and Mikael Eriksson.

The Baptists in Sweden have aided the work in Finland from the beginning. The American Foreign Baptist Mission Society also gives considerable support in this field.

The Swedish-speaking population in Finland numbers about 380,000. There are now about thirty Baptist churches and about 2,000 members. The work has also spread among the Finnish-speaking population, but the number of churches and members among them is smaller. In all there are in Finland fifty-two churches and 3,156 members.

II. *Baptist Work among Swedish-speaking People  
in St. Petersburg and in Esthonia.*

Since 1889 there exists a Swedish-speaking Baptist church in St. Petersburg. It now numbers sixty-four members. The pastor, the Rev. O. E. Signeul, is supported by the Baptist Union of Sweden. He also pays occasional visits to the Baltic Provinces and Finland.

In Esthonia the Swedish Union supports a missionary named Ch. Engbusk. He works both among the Esthonians and the Swedish-speaking population. His church in Sutlep counts ninety-five members.

NOTE.—*The Swedish mission work in Spain is described in Part II. of this book, p. 137 ff.*

## CHAPTER V

### THE MOVEMENT IN RUSSIA

#### (1) AMONG THE NON-SLAVONIC PEOPLES—(2) AMONG THE NATIVE RUSSIANS

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THE most remarkable advance of the modern Baptist movement has taken place in the Empire of Russia. Within less than sixty years churches have been established from the Baltic Provinces in the west to the Sea of Japan in the far east, from Archangel in the north to the shores of the Caspian in the south. Whilst the membership is greatest amongst the Russians proper, there are also churches amongst the Finns, Letts, Esthonians, Poles, Bessarabians, Sibirs, Cossacks, and Georgians, wherever these races predominate, whilst the Germans resident in Russia include some 17,000 Baptists in their communities.

The phenomenal growth of the movement may be largely traced to three factors :

1. In the year 1789 large numbers of Mennonites fled from Prussia owing to an attempt by the Prussian Government to impose military service upon them, contrary to their religious principles ;

and under Catherine II. these settled in south-eastern Russia, where they founded flourishing agricultural communities, and lived in comparative comfort and peace, the Russian Government respecting their scruples and granting them a large measure of religious and political liberty. At the present time these Mennonite communities are settled in about one hundred and sixty colonies, and consist of, roughly, fifty thousand families.

2. After the Crimean War the long-promised emancipation of the serfs took place. The Russian peasant was no longer practically the property of the landowner, but became an economically free man, tilling his own land upon a communal basis. The tenure of the holdings led to the formation of the *mir*, or village council, where all matters appertaining to the social and economic life of the community were discussed, and it was but a short remove from the discussion of political matters to religious duties.

The abolition of serfdom synchronized with a religious revival amongst the Mennonite communities and the propagation of the new evangelical doctrines, with the result that the meeting of the village *mir* frequently became an informal preaching service.

3. Whilst the religious revival was at its height, and the peasants were meeting in the village councils and beginning to realize their newly-granted independence, the British and Foreign Bible Society received permission to circulate the scriptures throughout the Empire. The Russian peasant readily and almost greedily received the Word from



the hands of the colporteurs, and even the clergy of the Orthodox Church favoured the dissemination of Holy Writ.

Thus the ground was prepared in a threefold manner for a wide proclamation and acceptance of the Baptist doctrine. In addition, there must always be borne in mind the essentially religious nature of the Russian peoples. Religion, as distinct from vital godliness, has always been a passion with them.

The movement in Russia falls into two distinct racial sections:

1. Among the non-Slavonic peoples, whose churches are comprised within the Russo-German Baptist Union; and

2. Among the Slavs, federated into two Unions:

(a) The Russian National Baptist Union.

(b) The Russian National Evangelical Christian Baptists.

### 1. *Among the Non-Slavonic Peoples.*

The first Baptist church amongst the non-Slavs in Russia was formed in Windau in 1860, the nucleus of the community consisting of some artisans who had been influenced whilst working in Memel (East Prussia).\* In the course of a few months several Letts were converted and baptized, and the movement began to spread; ten years later sixteen churches had been established. Help was freely extended to this pioneer effort by the German

\* See Appendix to Chapter II., Part I.

Baptist Union, and visits were paid to the new causes by J. G. Oncken.

The beginnings of the work in Russian Poland and the first baptism (November 28, 1858) have already been described in an earlier chapter of this book. The leading convert baptized on this occasion was Gottfried Alf, who became a most energetic preacher. The earliest church (at Adamow) was formed in 1861. For several years persecution in varied forms took place, but the spirit of the Baptists was not broken. Before 1867 Alf had endured ten periods of imprisonment. From that year, however, opposition died down, in accordance with the general tendency of Russian administration to tolerate "sectarian" movements so long as they do not directly affect Russian Orthodox communities. Gottfried Alf died as he had lived—a zealous and faithful preacher of the Gospel—on December 18, 1898, at the age of sixty-seven years. Aschendorff, his companion in many afflictions and trials, is still in the work in Poland, ministering to a church of nearly three hundred members.

Meanwhile in St. Petersburg (Petrograd) an unexpected development was taking place. J. G. Oncken paid a visit to the capital in 1863 to intercede with the Tsar on behalf of the brethren in the Baltic Provinces and Poland, and several persons came under his influence and expressed their desire to be baptized upon profession of faith. During his five weeks' stay in the city Oncken became fully acquainted with the candidates, and on December 3, between midnight and one o'clock in the morning,

he administered the ordinance. So far as one can trace Baptist history in Russia, this was the first administration of the ordinance of believer's baptism in the capital city.

Mention has already been made of the Mennonite communities in the south. The success of the work amongst German settlers in Lithuania and Poland led a company of German Baptists to visit the Germans on the banks of the Dnieper and Don. A revival of religion appeared, which speedily spread throughout all the Mennonite communities. In a few months 150 converts were baptized in Alt Danzig. The missionary zeal of J. G. Oncken led him to visit South Russia in 1869, and he not only encouraged the converts, but counselled them in matters of church organization and baptized fresh converts upon profession of faith. The movement spread with lightning-like rapidity, and at last Slavs in touch with the Mennonites began to be interested.

With the conversion and baptism of members of the Holy Orthodox Church a period of persecution set in. The Russian Government tried to confine the "new religion" to the German settlers. Edicts were promulgated threatening dire consequences to any who should seduce the Orthodox from their faith. The preachers were confined to their own parishes, but all to no avail. Thereupon followed the exile of the first group of Russo-German Baptists from Russia by way of the Black Sea ports. They found a refuge in Roumania, where they founded the Baptist community in Tulcea. Later, others fled to Bulgaria,

and settled in the ports of Varna and Burghas; whilst Jacob Klundt, exiled from Alt Danzig, founded churches in Salonica, Podgoritza, and Lompalanka.

September 21, 1879, may be regarded as a red-letter day in the history of the German Baptists in Russia, for on that date an Imperial decree was published permitting and protecting their liberty of worship according to their conscience, and making valid the marriages celebrated by Baptist pastors among the members of their own churches. This measure of liberty was largely due to Count Sievers, then Minister of the Interior, who in an interview with J. G. Oncken declared that he was in favour of religious liberty, but that by no means would he consent that all sects should be permitted in Russia, or that any should be allowed to make converts from the Holy Orthodox Church.

In November, 1879, the German Baptists of Petrograd claimed their liberty under the new law. This, after the observance of many formalities, was granted. On the twenty-third of that month Mr. Cargill, who later founded a church at Rustchuk, Bulgaria, during his exile from Russia, took the oath of allegiance to the Tsar, and, instead of kissing the crucifix, was allowed to rest his hand upon the pulpit Bible of the newly recognized church. His oath of allegiance also included a solemn promise that he "would preach and teach the pure doctrine of the Baptists, and nothing else, and beware of all heresies if such should appear among the Baptists," and that he would give notice to the authorities if such heresies appeared. He had further to promise



to strive to live always an upright, pure, and blameless life.

Shortly after the acceptance of the proclamation provision was made in Petrograd for Swedish, Lettish, and Esthonian Baptists, besides those of German nationality.

From Riga and Libau the movement spread to Esthonia, the first church in the latter country being formed in Reval in the year 1894. The majority of the Esthonians were Lutherans, and the early pioneers suffered much, not from the Government officials, but from the Lutheran clergy. Baron Uxküll, whose estates are in the district of Kegel, was the founder of the work amongst the Esthonians as distinct from the Germans, who had churches in Reval and Hapfal. The Esthonians are exceedingly poor, and although much has been done amongst them, and some twenty-four churches established, with a membership of about 3,000, much remains to be done as soon as a fully equipped and supported ministry can be provided.

With the opening of the Trans-Siberian Railway and the rapid development of the Tsar's Asiatic dominions, many of the brethren in South Russia have removed to the "Golden East." The first church was formed at Hoffnungsthal, east of Lake Baikal, in 1907, and gradually other churches have been established in all the great towns lying along the route of the transcontinental line. The church at Alexandernevsky, founded in 1910, has already reached a membership of 566.

In addition to these main currents of Baptist

work amongst non-Slavs in Russia, there are churches, mainly in the Caucasus, of other races. In Tiflis and Baku there are Armenian and Georgian Baptist churches, whilst in Vladikavkas one of the churches is composed of Tartar membership.

The movement in Finland and the Swedish work in Petrograd and Esthonia have been described in the appendix to the preceding chapter.

## *2. Among the Slavs.*

Historically the movement among the Slavs in Russia can be traced back to two distinct sources, the first German, the second British; the first mainly among the peasants of the south, the second among the nobles of the north; and for more than twenty years the two movements progressed independently of one another.

The first source is represented by the revival in Mennonite colonies in the south. Whilst that movement was essentially German in origin and character, yet so close was the association between the Russians and Germans that with the missionary enthusiasm of new converts the latter began to proselytize amongst their Russian neighbours.

The first peasant converts from Orthodoxy were Rjaboschapka, a blacksmith in the employ of the German Baptist, Kalweit; Ratushny, who for years had hired himself out as a harvest labourer to a devout German in the Odessa district of Kherson; and Lassotsky, of the province of Kieff. Although at the time unknown to each other, they were all

led to the new faith through the godly influence of their masters, and it was not until some years afterwards that these three pioneers met and rejoiced together in their common faith. Michail Ratushny was converted in about the year 1860, and after the harvest returned to his own village of Bessoka and began to inquire of the peasants as to their knowledge of the "new way." The matter was brought before the village *mir*, and thence remitted to the village priest. Ratushny learnt to read, in order that he might for himself read the scriptures, and through the long winter men and women met in his home, learning to read, spelling out the Gospel story, and in the process discarding *ikons* and outward ceremonies, and finding in their studies a new impulse and a new affection. Some of the villagers were baptized by Abraham Unger, a German Baptist pastor, and immediately the new church-members began to follow the New Testament precedent by proceeding two and two into the villages, preaching the Word. The movement gradually spread northwards until it found its stronghold in the provinces of Tambov and Saratov.

Women as well as men took part in the evangelistic crusade. The preaching of the women was of marked power. Their example was as eloquent as their oratory. The men were eager to carry the "glad news." It was clearly understood that every convert must be an evangelist, and as soon as the harvest was gathered in the peasants would start off in couples, visiting villages in the district, and even farther afield, in order to preach.

Amongst the early converts were Stephanoff and Ivanoff. Whilst on a preaching tour they met in a farmer's house a merchant from Tiflis and his clerk. The merchant, named Veronia, was Orthodox, his clerk, Pavloff, was a Molokan. These two were converted and baptized, and on their return home began the movement in the Caucasus. In less than five years 148 villages were visited, and in each of them converts were made, baptisms followed, and the movement gained a strong hold upon the peasantry.

The rapidity of its growth led to trouble. From the earliest days there had been isolated cases of persecution; men and women were cruelly treated, and occasionally imprisoned. On July 5, 1867, seven brethren, including the pioneer Ratushny, were imprisoned in Odessa, but were shortly afterwards released upon the intervention of the Tsar. The Orthodox clergy began to fulminate against the new heresy. Rjaboschapka was arrested whilst conducting a meeting near Odessa, and he and the members of his congregation were stripped and flogged.

The long and repellent series of persecutions, instead of stamping out the movement, led to its increase, and at last, in 1881, the exile of Baptists was resorted to. In the following year more than 4,000 Baptist families were sent to Siberia and Transcaucasia from the provinces of Tambov and Kherson. In 1882 the central administration gave to the chiefs of the local police the right to condemn on their own initiative and authority any peasants



who, in spite of warnings, continued to attend meetings of the Baptists, and to inflict fines to almost any amount. Two years later, seeing that the previous measures had proved useless as a deterrent to the propaganda, a further step was taken. The leaders were condemned to years of imprisonment in the company of common criminals, banished to Siberia and the Caucasus, and driven beyond the frontiers. But even such modes of repression had no effect. In the places where these men were incarcerated, or to which they were banished, others were converted and baptized, and churches were formed. Wherever leaders were imprisoned and exiled, fresh leaders arose. Many thousands were banished to the penal colonies of the East, but thousands remained faithful in the villages. In 1888 sterner measures were devised by the Government, not only against the leaders, but against the members generally.

Michail Ratushny was sent to Siberia; Stephan Lassotsky to Transcaucasia; Ivan Rjaboschapka to Erivan, near to Mount Ararat; Pavloff to Orenburg; Ivanoff to the Transcaspian territories; Elias Sukhach was sentenced to two years in the penal battalions, and perpetual exile in the most distant part of Siberia.

Despite the rigorous persecutions, the movement grew, and in August, 1891, Pobiedonostseff, the Procurator of the Holy Synod, summoned in Moscow a conference of ecclesiastical dignitaries from the forty-one Russian episcopates to consider steps to suppress the Baptist heresy. Statistics were presented shewing that twenty-eight of the dioceses were "badly

infected," and that the virulence of the infection was beyond the power of the local clergy to expel.

The following are some of the resolutions and articles agreed to at the meeting of the Synod :

"The rapid increase of this sect is a serious danger to the State. All sectarians are forbidden to leave their own villages (this to prevent propaganda by the peasant preachers). All offenders against the Faith to be tried, not by a jury in a civil court, but by specially appointed ecclesiastical judges. All passports to be marked, so that the holders thereof may be refused employment, lodging, or entertainment ; and residence in Russia to be made impossible for them. No sectarian to be legally qualified to rent, purchase, or hold real property. All children of sectarians to be removed from their parents' control and educated in the Orthodox Faith.

"ARTICLE 187.—*Offence* : Leaving the Holy Orthodox Church for another religious community.

"*Punishment* : Loss of civil and personal rights ; in milder cases, eighteen months in a reformatory.

"ARTICLE 189.—*Offence* : Preaching or writing religious works to pervert others.

"*Punishment* : First offence, the loss of certain personal rights, and imprisonment from eight to sixteen months ; second offence, imprisonment in a fortress for from thirty-two to forty-eight months ; third offence, banishment.

"ARTICLE 196.—*Offence* : Spreading the views of heretics, or aiding such.

"*Punishment* : Banishment to Siberia or other remote part of the Empire."

These resolutions and articles were not intended to be a dead letter. Persecution became more violent throughout European Russia. Ivan Kostromin was sent to the Caucasus, his wife to Siberia, and his eight children were placed in monasteries and nunneries. Andreas Erstratenko and eleven families in his village were exiled, Andreas being sentenced to two years in a fortress, loss of all civil rights, and perpetual banishment to Siberia. On the day of his arrest he witnessed the flogging of his own mother, and two days later learned that her sufferings had issued in death.

For fourteen years the persecutions lasted, but with the fall of Pobiedonostseff from power the severity of the measures was relaxed, and in 1905 a measure of liberty was granted to the "sectarians."

Whilst the peasants of the south were gladly receiving and proclaiming the Gospel, the other movement was in progress amongst the nobles in the north. The story goes back to the stirring times of the Crimean War. During that Titanic conflict a young English artillery officer was converted. The circumstances of his conversion outside Sebastopol led him to pray in a very special manner for Russia and the Russian peoples. Twenty years later some young Russian princesses were travelling in Switzerland, and were induced to attend evangelical meetings being held by M. Monod, M. de Pressensé, and the English officer, Lord Radstock.

The Russian ladies were profoundly moved, and requested the Englishman to visit Petrograd and

conduct similar services in the capital. The prayers of twenty years were thus answered, and Lord Radstock found the way opened to him. For three successive winters (1874-1877) he conducted religious services in the northern capital.

At first the meetings were held in the American Church, but afterwards the salons of aristocratic residences were opened to him. The palace of Princess Lieven ultimately became the headquarters of the movement. The services were of the simplest character—Bible readings and prayer—but they were productive of remarkable results. Leaders of the most exclusive sections in Russian society came to the meetings.

Colonel Paschkoff, Count Brobinsky, and Count Korff, amongst others, were converted, and meetings were held in their houses.

Princes and peasants, officers of the army and navy, civil officials and University students, even monks and priests, thronged the meetings. Society was profoundly moved. When the new converts went to their country estates in the summer, they commenced to preach to their peasants. Count Brobinsky had a unique experience. Full of zeal, he called his peasants together to tell them the glad news, and to his surprise discovered that during the same winter Simon Stephanoff and Ivanovitch Ivanoff had visited the village, and the estate labourers had gladly received the same Gospel. Thus the movements in the north and south met and coalesced. In 1880 Colonel Paschkoff invited some of the southern leaders to meet with him and his northern



friends in Petrograd. The police, however, heard of the proposed gathering, and, although until this time nothing had been attempted against the believers in the capital city, the delegates were arrested as they arrived and were sent back to their homes. Thus the first proposed conference proved abortive. In the eyes of the authorities such a meeting of nobles and peasants was too dangerous to be permitted. Colonel Paschkoff, a wealthy man, undertook philanthropic work in the city, and cared for all sorts and conditions of people in the spirit of Christ.

The influence of the leaders steadily advanced, until at length Pobiedonostseff discerned in it a grave danger to the fabric of the State, and resolved to crush it. Colonel Paschkoff was exiled to Siberia, but powerful Court influence modified the sentence, and secured instead his banishment to Western Europe. He found a sphere for his Gospel-preaching in Paris, and afterwards undertook a caravan tour in Austria, preaching the Gospel. Wherever he went he proved an effective evangelist. He died in exile at Paris in 1902.

Count Brobinsky was sent to Siberia, and deprived of all civil rights; but after two years he was allowed to return home to settle his affairs, and finally was banished to the West. He laboured in Switzerland, and was afterwards for some years a prominent leader in the McAll Mission in the French capital.

At first the sectarians were called Radstockites, then Paschkovists, and later Russian National Evangelical Christian Baptists. At present, Ivan

Prokhanoff, once a student in Bristol Baptist College, is the President of the Union, and has his headquarters in the capital.

Services are still held in the home of Princess Lieven in Petrograd, and some of the early pioneers are still active in preaching the Gospel, despite all hindrances.

The policy of the Russian Government in attempting to suppress the Baptist movement by exiling the leaders led to issues quite other than the expectations of the bureaucrats. Not only were the churches drawn together in face of a common menace, but the exiled remained loyal to their faith. Those who were sent to the penal colonies found among their fellow-convicts a fruitful soil in which to sow the good seed. Dostoievsky, in the "House of the Dead," portrays an incident which came under his own notice: an exiled Baptist patiently teaching a Bashkirian Tartar to read the Gospel story and revealing to his companion the sustaining love of God in Jesus Christ. This incident could be multiplied a hundredfold.

In the free colonies the Baptists carried on their propaganda, and churches were established. Andreas Erstratenko, in Omsk province, has a church of 6,200 members scattered throughout the district. In Kharbin, Blagovestchenk, Vladivostock, Irkutsk, all over the great Siberian tract, these men have established communities of believers.

Incidentally the policy of exile has been fruitful in new missionary opportunities. In Kashgaria,

Bokhara, and towards the Afghan frontier, there are churches founded by missionaries who reached their fields of service in chains, driven onwards by the knout of the Cossack guard.

The activity of the Russian Baptists has not been confined to preaching in the villages and towns of the Empire. The unique experience through which they have passed has led them into Christian service along many lines. Their first care has been for their aged members, and under the wing of the National Baptist Union almshouses have been built and adequately supported in Balashov and other central Russian towns. Free use has been made of the printing press, and a constant stream of periodicals, tracts, and other literature has been poured forth in large quantities. William Fetler is the editor of the *Guest*, a monthly record of work and service in connection with his church in Petrograd. Ivan Prokhanoff is the editor of the *Christian*, conducted along the lines of the well-known weekly published in England, the *Morning Star*, in which political, social, ethical, and scientific questions of the day are dealt with from the free evangelical standpoint, and a monthly for young people, called the *Young Vineyard*.

Attempts have also been made to provide for the education of young men for the ministry. Many of them, especially the non-Slavs, have been trained in Hamburg, and the Russo-German Union founded a seminary in Lodz; but after an existence of two years the Lodz school was closed down by order of the Government. The teachers and scholars removed

to Riga, and met in the schoolroom of one of the churches there, but this attempt was also suppressed by the authorities.

Ivan Prokhanoff gathered in his home eighteen young men and gave them a systematic course of Biblical instruction. In 1913 he obtained permission to rent a building and start a recognized school in Petrograd. Having held a professorial chair in Riga University, he was granted special facilities, and the venture bids fair to form a nucleus for a larger scheme.

Although Sunday-schools as such are prohibited by the authorities, work amongst the children has not been neglected, and in Petrograd there are four elementary schools for Baptist children, whilst in the larger churches throughout the country, and even in Siberia and the Caucasus, provision has been made for the children to receive an elementary education otherwise denied to them.

In 1910 an attempt was made to introduce a movement akin to the Christian Endeavour Societies in other lands, but permission was withheld by the Government, and where such young people's societies were started without authority from the Minister of the Interior, the innovators were arrested and imprisoned.

Progress has been made towards religious freedom; the policy of exile has been abandoned; imprisonment is now inflicted only for breach of the "fundamental" law of the Empire—that "it is an offence against the State for any to persuade another to leave the Orthodox Church." Until



this law is repealed or suspended, the brethren in Russia must of necessity suffer, since missionary propaganda is to them a vital necessity.

Reliable statistics are exceedingly difficult to obtain; but a conservative estimate places the figures at—Russian National Baptist Union, 97,000; Russo-German Union, 36,527; Russian Evangelical Christian Baptists, 8,472; or a grand total, exclusive of Finland, of, roughly, 142,000 baptized believers.

## APPENDIX TO CHAPTER V

### THE MOVEMENT AMONG NON-RUSSIAN SLAVS AND AMONG THE BALKAN RACES GENERALLY

#### I. *Bohemia and Moravia.*

Bohemia, "the cradle of the Reformation," the land of Huss and Jerome, is to-day under the heel of the Papacy. The spirit of priestly intolerance is rampant as ever, and any who preach contrary to the decrees of the Vatican must expect persecution. The Reformed (Presbyterian) Church in Bohemia has done fine service in arousing the latent Protestant sympathies of the Czechs, and from her ranks came the first Baptist in modern times.

It has already been noted in the appendix to the second chapter of this book that some effort at carrying on Baptist propaganda in Bohemia had been made by a German Baptist pastor from Silesia. The foundation of a permanent work was, however, laid by Henry Novotny. This man, who until his

twentieth year had been a devout Roman Catholic, was converted in the Presbyterian Mission in Prague, and proceeded to Basle to equip himself for the ministry. On the completion of his course he journeyed to Edinburgh, studied in the Free Church College, and returned to his homeland as an ordained minister. Gradually the truth of believers' baptism was revealed to him, and in 1885 he journeyed to Lodz, in Poland, and was there baptized by the Rev. Charles Ondra. Returning to Prague, in reliance upon God alone for support, he began to preach. Men and women were converted, a church formed, and now, after less than thirty years' work, there are more than thirty towns and villages in which the Baptist doctrine is proclaimed.

The work has been carried on in the teeth of relentless opposition on the part of both Government and priests. Sunday-schools, save for the children of professed "heretics," are forbidden; the free sale of the Bible is more or less rigidly prohibited; frequently the colporteurs are imprisoned upon various pretexts; to distribute tracts is to transgress the law. Baptisms are illegal, and within recent years, whilst the friends have been holding a baptismal service in some secluded spot, the bullets from the gendarmes' rifles have whistled by their ears.

Despite the many drawbacks, the movement has been signally successful. In addition to the central meeting in Prague, there are twelve preaching-stations in the country districts, with an average of 1,500 meetings per annum, whilst last year about

1,000 Bibles were sold and many thousands of tracts were distributed.

Henry Novotny died in January, 1912, after a long and painful illness; but his mantle has fallen upon his son Joseph. Baptized in 1897, when only eleven years of age, Joseph Novotny proceeded as a youth of eighteen to Hamburg Baptist College for two years; thence to the Midland Baptist College, Nottingham; finally completing his studies in the Universities of Prague, Vienna, and Geneva. Since his father's death he has become the leader of the work in Bohemia, preaching in the hired hall in Prague, visiting the country stations, confirming the believers, baptizing converts, doing the work of an evangelist, and by his ready pen reaching thousands of his fellow-countrymen who are beyond the reach of his voice.

In addition to the German Union, which until recent years gave regular grants, the Scottish Bohemian Mission has long assisted the movement in and around Prague, and it is now proposed to build a church on a central site which will serve as the headquarters of Bohemian Baptists.

In Moravia the chief centre is the capital city of Brünn. The church has had a chequered and unsatisfactory history, having been peculiarly unfortunate in its leadership during recent years.

## 2. *The Balkans.*

(a) *General Considerations.*—The Balkan States have for centuries been the cockpit of Europe, and

when they have not been at war with the Turk they have been busy fighting amongst themselves. In these little States of the south-eastern corner of Europe is to be found a bewildering variety of nationalities and religions, and their common hatred of the Ottoman Government seems to be the only link of union.

Whilst there are Baptist churches in all the States, from the Russian frontier to the Adriatic, and from Hungary to the Bosphorus, they are comparatively weak and struggling, for in each country, save Bulgaria, the people have had a terrific struggle to maintain their foothold against the twin forces of political tyranny and ecclesiastical bigotry, and the union of these forces for their extermination.

The Baptist churches in the Balkans differ from one another in polity, organization, and certain minor details of church life, but they are at one in the doctrines of redemption, believers' baptism, and the necessity of life and doctrine harmonizing.

Bulgaria, where there is a large measure of religious liberty, has the largest church-membership, closely followed by Roumania. In Bosnia, Macedonia, and Thrace, there are small isolated communities, meeting for worship in the houses of friends, and labouring under great difficulties. In European Turkey are three small churches, whose members are mainly Armenians; in Albania a few scattered families, driven from Serbia for their faith; whilst in Greece the Baptist church established twenty-five years ago has been thrice suppressed by the Hellenic Government, and but recently resusci-



tated. The obscurantist policy of the Greek Government is not fully realized in England; here alone among the Balkan kingdoms the scriptures are forbidden circulation in the common tongue.

Serbia, a few years ago, was a most promising field, but severe persecution broke out, especially against the members of the church in Belgrade. Here and there throughout the country the faithful few, nevertheless, meet for worship in private houses.

The present and preceding wars have wrought havoc amongst the churches; pastors and members have laid down their lives on the battlefield and in the fever hospitals, and the conditions will speedily call for a thorough policy of reconstruction.

(b) *Bulgaria*.—Bulgaria has for the past thirty years enjoyed a liberal measure of religious freedom; there are no restrictions upon individual belief or upon the propagation of religious principles. The missionary boards of the United States have for half a century carried on successful work throughout the country, and have established a fine school at Samakov, a few miles from Sofia.

The Baptist movement in Bulgaria, however, is not the outcome of the labours of "foreign missionaries," but can be traced to three distinct sources:

1. During the bitter persecutions suffered by the Baptists in Russia in the "eighties" many of the leaders found a refuge in Bulgaria and Eastern Rumelia. These Baptist exiles began to preach the Gospel in their new home.

Rustchuk, on the Danube, has the largest church building in Bulgaria, and was for many years the

only church in the kingdom. Mr. Cargill, at present the minister of the church built by Madame Tcherkoff on Vasilli Ostrow, Petrograd, was exiled from Russia in 1882, and settled first at Burghas. Two years later he journeyed to Rustchuk, and there began to preach. In 1887 he was joined by another Russian exile, Ivan Palamedoff, and later still by Vasilli Marchoff. Gradually their preaching and influence began to make itself felt, and a church was formed, which met in a hired room. In 1898 the present commodious building was erected by the Baptist community and opened free of debt.

In 1892 Mr. Cargill received permission to return to Russia, and his place as pastor was filled by another Russian exile, Elias Gerassimenkoff, from Vladikavkas, who still retains the oversight of the church and stations, for the work has spread to the towns of Hortanza, Kustendje, Plevna, and Borisgrad.

Further up the Danube, and near to the Servian frontier, is the busy and growing commercial town of Lom. The church here owes its existence to the labours of a South Russian exile, Jacob Klundt.

Whilst Klundt was living in Kherson a revival broke out amongst the people of that province, and about 150 in his village, himself included, were converted and baptized. He began to preach and conduct services, with the inevitable result that the attention of the authorities was drawn to him, and he was arrested and imprisoned. In 1865 he was exiled from Russia and deprived of civil rights, and made his way to Tulcea, Katalui, and Bukarest,

Roumania. Here he came into contact with Dr. Alexander Thomson, of the British and Foreign Bible Society, and commenced to carry the Word of God through the Balkans. Turned out of Salonica, he travelled in and around Uskub; expelled from there, he went to Podgoritza, thence to Scutari, and for a while laboured in Cetinje (Montenegro).

In 1880 he visited Lom, and during his stay in the town a Bulgarian teacher and his wife were converted and baptized. For twenty years Klundt travelled over the mountain passes to the towns before-mentioned, preaching to hardy mountaineers and to crowds in the market-places, baptizing converts, founding churches, confirming believers in the faith, until in the evening of his days (he is eighty-two years old) he settled in Lom, where he has the oversight of the church and the stations at Rasgrad, Marhala, Ferdinand, and Berkowitza.

Amongst other churches founded by Russian exiles is one in Sofia, where many of the most famous of the Baptist pioneers found a temporary home—Pavloff, Reichoff, and Borisimoff; whilst the communities in Varna and Burghas trace their beginnings to Feodor Kostromin, a Don Cossack, now the minister of the church in Nicolaiev, Russia.

2. One frequently hears the statement that the best adjunct to missionary work is the widespread distribution of the Word of God. In the very heart of the Balkan range is a flourishing church which came into being through the casual purchase of a copy of the Gospels by two young apprentices, Gregor Dumnikoff and Petro Kirkilanoff, both of Kazanlek.

These two men began to study their new purchase, and in course of time others joined with them. Discovering for themselves the truth of believers' baptism, they sought for someone to administer the ordinance, but failed in their quest. At last they were led to advertise in the Sofia and Rustchuk journals, and in response Cargill and Palamedoff crossed the Balkan range, and, after spending some days in the company of the friends, baptized them in the river which flows by the town, and formed them into a church. Vasilli Tartargeoff is the present pastor, but the membership has suffered seriously through the lamentable war. There are three mission stations in villages on the Thracian plain.

3. Another group of churches, with Tchirpan as the centre, owe their existence to the self-denying labours of Peter Doycheff. Doycheff was born some sixty miles from Tchirpan, and, like William Carey, was in early life a shoemaker. Converted at seventeen years of age, he shortly afterwards entered the missionary school at Samakov, near to Sofia, and thence proceeded to a Baptist college in the United States, afterwards graduating at the McCormick University, Chicago. After a period of successful work in the United States, he returned to his own country.

Selecting Tchirpan as his headquarters, owing to its strategic position, he commenced his work there. His genial nature, Christian character, and manly bearing, soon began to tell, and men and women gathered around him. Conversions were followed by



baptisms, and three years after his arrival a church was formed. Funds were raised for the erection of a "prayer-house" and manse, and the work spread to Novi Zagora, Stara Zagora, Shipka, and Gabrovo.

At the commencement of the Balkan War there were ninety-eight members in the home church, and the future was bright with promise. Doycheff threw himself heart and soul into evangelistic work amongst the Bulgarian and Servian troops, and the Government granted him permission to visit also the Turkish prisoners. Just before peace was signed he contracted a terrible disease, and after three days died. Some seventeen male members of the church were listed as killed or missing during the war, and the little community, bereft of pastor and deacons, has to recommence its struggles.

Doycheff's only son, Jupiter, is at present studying at Robert College, Constantinople, and hopes later to carry on his father's mission and pastorate.

(c) *Roumania*.—The Baptists in Roumania can be traced back to two distinct sources, independent of each other, although starting at about the same time, fifty years ago, or thereabouts. At that period came the founding of German churches by German craftsmen immigrants, men who had been under the influence of J. G. Oncken, and who were for years steadily supported by the German Baptist Union, and also the founding of churches by brethren from Russia, who had been exiled from their own homes for their fidelity to Jesus Christ and their adherence to Baptist principles.

Later, two other sections of Baptists have come

into being: one amongst the Roumanians proper, who have been greatly helped by the presence of the Rev. B. Schlipf, and the other amongst Hungarians who have settled in the capital, Bukarest.

The German work was started in Bukarest in 1862 by Mr. Weigl, an ironmaster, a member of one of the Berlin churches. When he started business in the country, he gathered about him a number of men and women, likeminded with himself in Christian life and work, and a church was formed.

Some ten years later a colporteur of the German Bible Society, named Johann Hammerschmidt, accepted the pastorate of the little church, but although he did steady and conscientious work for many years, the community never mustered more than ninety members. There were conversions and baptisms, but conditions of life in Roumania were such that there was a constant stream of emigration to the United States, and some hundreds of baptized believers have been transferred to churches in the freer lands of the West.

Hammerschmidt resigned his pastorate five years ago and retired to North Germany. Soon after he left the country, a German-American minister, the Rev. B. Schlipf, at the request of some Roumanian members of his church in the United States, visited their homeland with a view to reporting upon the work, and he accepted a call from the church in Bukarest to remain as the pastor.

Since his advent the work has wonderfully progressed. Indeed, he has been so successful that the latent hostility of the civil and ecclesiastical

authorities has been aroused, and two years ago an attempt, happily frustrated by the intervention of the American Consul, was made to deport him.

Largely owing to his activity, new churches have been formed amongst the Roumanians proper and Hungarian immigrants.

At present there are four German churches in Roumania, with a total membership of 335 members, and each has an ordained minister doing excellent work.

A few years ago there were several Russian Baptist churches in Roumania, the membership consisting of those who had been driven from their homes, but at the present time only one remains, which meets in Tulcea, in the Dobrudja province.

Some of the most famous Baptist pioneers have found a temporary home in Roumania—Ivanoff of Baku; Kostromin of Nicolaiev; Pavloff of Odessa; Kuchnireff of Kieff, and others, have all been members of the exile church. With the birth of the Tsarevitch and the subsequent amnesty granted to religious exiles, the majority returned home, and from that time the Russian churches in Roumania have had to struggle for existence; always poor, their poverty is now appalling.

The strictly Roumanian work is under the pastoral direction of C. Adorian, who has his centre in Bukarest. Last year the Baptists of Roumanian nationality joined forces and formed an association with C. Adorian as president, and he has received help from the strong churches of Roumanians across the border in Transylvania.

The latest development of the Baptist movement in Roumania is amongst the thousands of Hungarians resident in the capital. The Rev. G. Guist has charge of this, and his little church of twenty-five members has a wide and promising field. This church is affiliated to the Hungarian National Baptist Union, and receives help from the churches of Magyar nationality across the frontier.



## CHAPTER VI

### THE MOVEMENT IN HUNGARY: PROGRESS AND DIFFICULTIES

BY THE REV. C. T. BYFORD

IN Hungary the Baptist movement has made in recent years a greater advance, relatively to the population, than in any other European country. The universality of the message is demonstrated by the fact that there are churches amongst each of the nationalities comprised in the kingdom. The social and political conditions of the country were inimical to successful evangelistic work. The masses of the people were divorced from, if not antagonistic to, every form of organized and vital religion. The Roman Catholic churches were practically empty, whilst the ministers of Protestant Reformed churches openly denied the divinity and resurrection of Jesus Christ. Internal politics were largely concerned with the struggle between Catholics and Protestants. Civil marriage, Jewish toleration, religious independence, and Home Rule were burning questions. The country was in the throes of the great political movement manifested in the revolution under Kossuth; and the struggle for civil and religious liberty was prolonged and fierce.

Despite all adverse influences, in less than half a century more than eight hundred churches and mission-stations have been established, and 26,000 men and women are now found in church fellowship. When the heavy drain upon the churches, due to emigration, is taken into account, the development appears the more remarkable.

In a polyglot kingdom such as Hungary—there are eight languages in common use in the country—the churches of necessity vary somewhat in polity and government, but they are one in their loyalty to the central doctrines of the faith and united in evangelistic fervour. In common with most of the churches on the Continent of Europe, the Baptists in Hungary trace their spiritual pedigree to the modern apostle, J. G. Oncken of Hamburg.

In the year 1845, whilst Hungary was in the throes of the Kossuth rebellion, a number of descendants of German artisan settlers left the country to follow their trades in Austria and Germany. Six Budapest carpenters—Johann Rottmayer, Karl Scharschmidt, Johann Woyke, Josef Marschall, Anton Hornung, and Andreas Tivelly—found employment in Hamburg, where there was a large demand for skilled workmen owing to the rebuilding of the city after the great fire of 1842.

Rottmayer lodged with a devout member of the Baptist church in Hamburg, and having been led to a living faith in Jesus Christ he carried his good news to his fellow-craftsmen from Budapest. These obtained copies of the scriptures, of which hitherto they had been ignorant, and finally all were con-

verted, baptized, and received into the fellowship of the Hamburg church. Oncken was greatly interested in the new converts, and in 1849 counselled their return home as artisan preachers of the Gospel. Shortly after their arrival in Budapest they were joined by three fellow-believers from Hamburg—Lorders, Kuse, and F. Oncken.

Through the liberality of J. G. Oncken, and with the aid of a grant from the Hamburg Tract Society, the first Protestant tracts in the Magyar language were printed in Budapest and circulated throughout the country by the brethren. Then for fifteen years these pioneers laboured with very meagre results. The political conditions of the country were against them. The people were seething with discontent; there was conflict with Austria upon the question of self-government; the Roman Catholics, as the paramount Church, were striving for the maintenance of their supremacy.

Again and again the leaders of the new movement were haled before the magistrates, mulcted in heavy fines, and sentenced to terms of imprisonment. However, in spite of the persecutions which they suffered, converts were won, and in 1865 the Rev. G. W. Lehmann of Berlin, the well-known coadjutor of Oncken, visited Budapest and secretly, during the night, baptized six persons, one of them Rottmayer's eldest son, Johann. During G. W. Lehmann's stay a church was formed, the first Baptist church south-east of Germany, and attempts were made to hold regular preaching services. Forthwith the Roman Catholic priests exerted their power

and influence to destroy the infant church, and a period of heavier persecution commenced. One after the other the members were arrested and imprisoned, until at last they were driven from the country.

It is worth while to devote a short paragraph to the after-story of these heroic pioneers. Rottmayer Senior accepted service under the British and Foreign Bible Society, and became its pioneer colporteur in the Balkan States; Woyke found a refuge in Glasgow, where he joined the John Street Baptist Church, of which until his death he remained a staunch and liberal supporter, as well as of the work in Hungary; Hornung and Tively emigrated to the United States of America and commenced Baptist work amongst the Hungarian settlers in the great coal and iron districts of Pennsylvania; Scharschmidt and Marschall settled in Germany for a while, returning to Hungary some ten years later; Rottmayer Junior went to Hamburg, where he was greatly helped by Oncken, and thence to Berlin where he worked under G. W. Lehmann until, later, Oncken set him apart as a pioneer missionary in the Harz Mountains and Holstein. After his military service as a conscript, he commenced Baptist work in Vienna, and when driven from that city, returned to Hungary. He is now in charge of the Magyar church in Koloszar.

With the dispersal of the brethren, the services in Budapest were abandoned, and so far as outward appearances testified the church was extinct.

In 1867 the Magyars obtained an autonomous con-



stitution for Hungary, and with it a large measure of civil and religious liberty. The country was gradually settling down under the new political conditions, and with the year 1873 there dawned a new era for the Baptist movement. The outstanding fact of this new era is the personality of Heinrich Meyer, with whose name the work in Hungary has now for forty years been inseparably connected.

Meyer, who is a German subject, settled with his wife in Budapest in 1873 as an agent of the British and Foreign Bible Society. He was a forceful character, possessed of unfailing courage and tireless energy. As a colporteur of the Bible Society he took every opportunity of preaching the Word. This was no easy task, since opposition to the man and his message was exceedingly bitter, but he succeeded in gathering a few hearers in the privacy of his own home, and conversions followed. In December, 1874, Meyer baptized his first two converts, and the church in Budapest was resuscitated. Others were soon added, and the community had already begun to grow apace, when complaints concerning Meyer's sectarian propaganda compelled him to resign his connection with the Bible Society. He now definitely turned his energies into the channel of evangelization, and began itinerant work throughout the country, preaching wherever he could get a hearing. In spite of resolute opposition on the part of the Roman Catholic priests and even the Lutheran clergy, Meyer won converts in many towns, and succeeded in establishing many churches among the German-speaking settlers of the great grain-growing

district of the Alföld, and among the artisans in the industrial towns. The difficulties would have daunted a less courageous toiler ; local officials, hostile mobs, and bigoted priests, combined against the missionary, but he persevered in faith and hope, and his labours were not in vain.

Ten years after his arrival in Budapest, Meyer had baptized and received into the fellowship of the church 629 men and women, and despite deaths and the continuous drain of emigration 499 members were registered in fifty centres. Sunday - schools had also been started by him for the training of the young in the newly-found faith of their parents. Ten years later (1893) the baptisms had reached 3,805, the membership of the churches being 3,200. With the growth of the movement, the changed political conditions of the people, the fierce controversy between the Roman Catholics and the Protestant Reformed Church, and other causes, modified the opposition on the part of the local officials, and a more sympathetic feeling was displayed by the general public.

The success of Baptist work in Hungary is primarily due to the indefatigable labours of Heinrich Meyer, and the timely help afforded to the young movement by the German Baptist Union. Mention must also be made of the men whom Meyer gathered around him in the early years, and whom he infused with his own spirit of aggressive evangelism and sent forth to preach throughout the kingdom.

Anton Novak and his wife were amongst the first twenty baptized by Meyer, and through these devoted

friends the cause began to develop very rapidly in the Bekescsaba and Nagyszalonta districts. On one of Meyer's periodical visits to Bekescsaba, he found Novak awaiting him with thirty-seven candidates for baptism, two of them being men whose names will ever be associated with the early struggles of the Hungarian church—Mihaly Kornya and Mihaly Toth.

Kornya for years served as a colporteur and afterwards as an evangelist under Meyer, and much success attended his fearless preaching. Of late years he has had remarkable success amongst the Ruthenians, having baptized more than six thousand of them upon profession of faith. Although advanced in years, and enfeebled by his many sufferings for the Gospel's sake, the veteran apostle still carries on an active propaganda amongst the most illiterate and poverty-stricken of Hungary's subjects. Some of his converts have returned to their homes in Roumania and have there commenced work amongst their kinsfolk.

Whilst Kornya has been labouring amongst the Ruthenians, Toth has been mainly instrumental in extending the movement amongst the Slovacs and Slovenes of the southern provinces, and his, too, is a remarkable record. He has been the means of the conversion of thousands, and has himself baptized nearly five thousand men and women and received them into church fellowship.

In addition to inspiring and sending forth evangelists, Meyer, as an old servant of the Bible Society, had learnt the value of the printed Word. With

the aid of the Publication Department of the German Baptists, Meyer obtained portions of the Scriptures, tracts, and other literature, and organized an effective system of colportage throughout the land. His colporteurs prepared the way for the evangelists, and the latter were forerunners of the men who became pastors of the new churches.

Whilst Meyer's name will always be held in reverence as the pioneer of the Baptist movement in Hungary, it is only just to record that owing to certain defects in the temper of his leadership and in his methods of organization the work was nearly shipwrecked; in fact, but for the strong loyalty to the Lord Jesus Christ of men who differed in opinion from the pioneer, the movement might have been ruined.

For nearly twenty-five years Meyer had kept the control of the work solely in his own hands. He was the dictator, whose word was law throughout all the churches. As an organizer he paid too little attention to the building up of self-governing churches of the New Testament pattern; he made little or no provision for the training of efficient and responsible workers; nor did he take into account the rising spirit of nationalism among the Magyars, and the growing anti-German feeling amongst the non-German nationalities in the kingdom.

The second phase in the development of the work in Hungary opens with the sending of three young Magyars—Lajos Balogh, Andreas Udvarnoki, and Gyorgy Gerwich—to the Hamburg theological seminary. There they learned something of Baptist



polity and principles, and were impressed by the differences in the methods of church organization in Germany and Hungary. After a four years' course in Hamburg, these brethren returned in 1892 to Hungary—Balogh to his own home in Hadjuborszemeny, Udvarnoki first to Totfalu and shortly afterwards to Budapest, Gerwich to the united (Germano-Magyar) church in Ujpest.

Until this time all the Baptist churches in Hungary were organically united in the wider German Baptist Union (*Bund*), and German pastors of German-speaking churches had the general oversight, under Heinrich Meyer, of the churches of other nationalities. With the return of Balogh, Udvarnoki, and Gerwich from Hamburg, the Magyar section began rapidly to develope. Many new stations were opened, and the stronger were formed into churches. These new communities, thoroughly impregnated with the prevailing spirit of nationalism, and having but an indirect connection with the German churches in the kingdom, claimed independence of the German Union, and after a while formed a Magyar Baptist Union for the Magyar-speaking churches. With the growth of the new Union, difficulties began to arise concerning the ownership of buildings in which the communities met for worship, the allocation of money from abroad for aggressive evangelistic work, and the formation of large mission-stations, hitherto under Meyer's jurisdiction, into independent churches. Relations between the two parties were severely strained, and came even to breaking-point

when the Magyar section sought and obtained State recognition.

The leaders of the Hungarian Baptist Union, as Hungarian subjects, were entitled to State recognition as ministers of an organized Church. Such recognition conferred upon them certain privileges, including the right of entry into the State schools to impart religious instruction to the children of registered Baptist church members; the right officially to celebrate marriage between members of the church; the exemption of the property under their control from certain State taxes, etc.; but it also involved the interference of the State in a manner contrary to New Testament principles. Chief amongst the many objectionable features of recognition were: it imposed conditions which limited the freedom of the church in the election of preachers and elders; it placed, officially, in the hands of one man powers which were wholly incompatible with the equality and freedom of the brotherhood; it placed the whole church at the mercy of an "administrative order," and made it subject to local intrigues and political changes; it created a parliamentary and administrative test as to what is, and what is not, a Baptist church, and thereby became a peril to all the unrecognized Baptists.

In 1905 statutes for the recognition of the Baptists, as a religious body, were drawn up under the influence of the Ministry of Religion, accepted by the leaders of the Hungarian Baptist Union, and duly ratified by the Government. The unhappy quarrels between the two sections were intensified—on the one side

were the "recognized," mainly Magyars, and on the other the "non-recognized" Germans, with whom were associated the bulk of the Slovak and Ruthenian churches. A complete rupture between the two bodies followed, and a period of violent internecine warfare was entered upon.

Happily, however, the zeal of the workers on both sides was not exhausted in party strife. Aggressive evangelistic effort still continued, and very large additions were recorded amongst the churches. After ten years of estrangement, and even worse, the leaders of both parties agreed to submit the dispute to the Committee of the Baptist World Alliance for arbitration. Through the Executive Committee, the Alliance appointed its president, Dr. Clifford, its secretary, the Rev. J. H. Shakespeare, and Dr. Newton Marshall to act as arbitrators. The terms of reference were finally agreed upon and accepted by both parties, who, through their leaders, pledged themselves to abide by the decision of the Commission.

The terms of reference were:

"1. To examine the existing position in respect of ecclesiastical polity of the recognized and unrecognized Baptists in relation to the New Testament teaching, and also to the Hungarian State Law; and further to frame a constitution for the future working of the denomination in Hungary.

"2. (a) To examine the actual methods of the collection and distribution of funds for denominational purposes, and the way in which such funds are held in trust.

“(b) To determine in whom the existing funds and property of the denomination shall be vested.

“(c) To frame a financial system for future operations, especially with regard to contributions from abroad.”

The Commissioners collected information and studied statements put in by both sides, and on November 27, 1907, the enquiry began in Budapest, in the presence of nearly one hundred representatives of the Baptist churches of Hungary. Witnesses were heard from both parties, and the Commission placed on record the excellent spirit manifested by each party, the evident desire that the strife of which all were weary should end, and their complete confidence in the Commission. At the close the Commissioners drew up a scheme for a Union of all Baptists in Hungary, without reference to past divisions or parties, and recommended to the churches a constitution for their acceptance.

The third phase in the development of the Baptist work in Hungary commenced with the publication of the award of the Commissioners of the Baptist World Alliance, and the visit of the Rev. J. H. Rushbrooke as the representative of the Alliance to preside over the inaugural meeting of the newly-formed Hungarian Baptist Union in January, 1908.

The “recognized” leaders have discovered that it is easier to take a false step than to get back to the right path, and their efforts to free themselves from State control are not yet successful. They have submitted amended statutes to the Ministry of



Religion, but their amendments have not yet received official sanction.

Meanwhile, both sections are at least formally in the one Union, and are in several directions working together for the furtherance of the Kingdom of Christ in Hungary. The Publication Department is located in the basement of the First German Church, Budapest, and there are in the employ of the committee thirty compositors and machinists. They issue about five Hungarian, one German, and two Roumanian periodicals, the total circulation being about 150,000 copies per month, in addition to the small weekly paper, *Olvasd*, which has a circulation of 18,000. The Union also maintains two almshouses for aged Baptists, which at present house about fifty veterans.

Through its Sunday-school committee it employs a brother named Nagy Pal, who devotes his whole time to visiting the churches and urging the advisability of starting Sunday-schools in connection with each local Baptist community. Following the recommendation of the Commission, the Union has made an attempt to found a preachers' school. This met in two small rooms adjacent to the chief Magyar church in Budapest, but after sending forth nearly thirty men it had to be closed for lack of funds to provide teachers. All the work had had to be done voluntarily, by men busied in pastoral work, and the strain was too great for them to continue in the dual capacity.

A site has been purchased near to the city of Budapest, on which it is intended to erect permanent

buildings, and when funds permit the school will be reopened with a more adequate staff.

That the school is needed may be gathered from two facts: The Baptists in Hungary are increasing at the rate of 2,000 per annum; new stations are being opened almost every week; churches are being formed in districts where the membership exceeds 100 baptized believers. Secondly, and more important, there is grave danger that in some districts, and more especially amongst the Ruthenians and Slovacs, many of the members should be "carried away by divers doctrines," preached mainly by Nazarenes and Adventists, who have found in Hungary a fruitful field for their propaganda.

Given a united people, an adequately trained ministry, and a continuance of evangelical fervour, the next ten years should witness a great ingathering in the churches of Hungary, and the Baptists should be counted in many tens of thousands.

## PART II

### OTHER MOVEMENTS

#### CHAPTER I

#### BAPTIST WORK IN FRANCE AND NEIGHBOURING FRENCH-SPEAKING LANDS

BY PASTOR ROBERT DUBARRY

FRANCE is a land of exceptional interest to Baptists. It has numerous baptisteries, some of which date back to the fourth century, and it can also boast of having given birth to the Waldensian and Albigenian movements, of having witnessed the labours and sufferings of precursors like Henri de Lausanne and Peter Bruys, and of having lent the protection of its eastern mountains to persecuted Anabaptists.

Baptist views were in the trend of the French Reformation, and stern repression alone averted the ultimate results involved in that great movement. To its infinite loss early French Protestantism had not the stimulus of a Nonconformity; and, strange to say, it was after dying for want of it in the throes of the great Revolution that the nascent churches began to include assemblies of dissenters.

It was in French Flanders, whence Protestants had been extirpated by fiendish persecution at the hands of the troops of the Duke of Alva, that the earliest modern Baptist movement appeared.

In the village of Nomain, in 1810, a farmer found in a corner of his old house a Bible, which had long remained hidden and unused. He read it eagerly and lent it to neighbours, whom he afterwards gathered together. They built a little place of worship, and welcomed in 1819 the first Baptist visitor to that region. This was a young man of twenty-three, Henri Pyt, who was to become famous as one of the greatest among French evangelists. Pyt was a spiritual son of Robert Haldane. By no means a militant denominationalist, he was nevertheless led to teach Baptist principles to the assembly in Nomain, as well as to some small neighbouring groups whose existence was the outcome of the exertions of English Christian soldiers belonging to regiments stationed in the district after the battle of Waterloo.

Pyt did not remain more than eighteen months in the north of France, and his Baptist influence would have been wholly lost had not certain of his followers been men of sterling worth, some of whom became the earliest French colporteurs. A providential circumstance came also to the aid of the nascent movement.

An American Baptist pastor, Howard Malcolm, having made a tour in France in 1831 for the sake of his health, was deeply impressed by the evangelistic opportunities in that country, and influenced



the American Baptist Missionary Society to open a work there. Adoniram Judson, who had been a prisoner in France, supported Malcolm, and even suggested that his own appropriation should be reduced for the sake of the new enterprise. The Board was fortunate in securing the services of one admirably qualified for such pioneer work. A native of Marseilles, Casimir Rostan, the first missionary, was a man of mature years, great learning, and fine Christian earnestness. Belonging to the highest social circles, he had become a Baptist and a preacher in America, and was likely to enlist the sympathies of many among the leaders of French thought and morals. He sailed in October, 1832, with Professor Chase, who was instructed to make an exhaustive enquiry with regard to the possibilities of establishing a strong Baptist cause in France. Rostan began in Paris, hiring part of the old convent of Cluny, and interviewing, with the New Testament in his hands, some of the leading men of his time. He won considerable success through the delivery of a series of lectures on Christian apologetics in a well-known hall in Paris.

Dr. Chase had hardly returned to America to report the interesting results of his tour, when the sad news reached Boston that Rostan had fallen a victim to his devotion in attending the dying during a great cholera epidemic. His had been a ministry of only thirteen months, and the hopes of the Board would have been crushed had not a young man who years earlier had been converted in Paris consented to go at once to the city. This

new worker, Isaac Willmarth, was the means of connecting with the American Baptists some of the northern assemblies influenced by Pyt. Ill-health compelled him to return to America in 1837, and Messrs. Sheldon and Willard, who had been working in Paris since 1835, shared henceforth the direction of the work. Sheldon remained in Paris, which on his departure in 1839 was left without a worker, and Willard proceeded to Douai, where a little "school of the prophets" was opened under his direction. Willard remained in France till 1856, and his influence was paramount in the development of the work. A man of wide culture and unflinching zeal, with strong Baptist convictions, he left on the movement a mark which time has not been able to erase. In 1848 he was joined by Dr. Devan, a former missionary in China, who, after a short stay in Paris (where he revived the work for a while), went to Lyons, and there, until 1853, directed the Baptist work in Southern France.

These American workers were relieved in their heavy task by pious and earnest native comrades. Chief among these were Thieffry, a plain, faithful pioneer, whose memory long remained fragrant; Jean-Baptist Crétin, whose life is a poem of pioneer heroism, and whose influence inside and outside the denomination was for fifty years peerless. To him we are indebted for the earliest, most copious, and most convincing French Baptist literature. Brother Lepoids, a very fine Christian man, was for over twenty years the respected and effective pastor of the first Paris church. Pastor Foulon, a gifted

worker, emigrated too early to America, but left behind him a valuable substitute in the person of Pastor Dez, who, during sixty years, laboured faithfully and conspicuously. Many were the other heroes of the early struggles—Moutel, Foulbœuf, Lemaire, Boileau, Cadot, Vincent père, etc. Others also helped, though not in the regular ministry, and few churches could boast of a finer band of lay-workers than the one which included that admirable woman, Esther Carpentier, Brothers Hersigny, Ferret, and many others.

Efficient workers were indeed needed at a time and in regions where difficulties and dangers were at all times almost depressing. Our fathers were not on the look-out for quiet and easy posts. Bigoted villages and worldly cities were their usual fields. There were times when meetings were forbidden or made impossible by rigid local control. Pastors and colporteurs were imprisoned, and chapels closed—one of them for over thirteen years. Converts often lost their work, families were divided, and a considerable number—the flower of the churches—had to look forward to American exile, so that in freedom they might serve their God.

Baptists contributed largely to modern colportage work in France, and many of their conquests were the fruit of the scattering of the Word of God. Numerous are the Protestant churches which have also been enriched through these activities of Baptists.

As early as 1851, the thought occurred to the American pioneers of Baptist work in France that a convenient arrangement for reaching the three

French-speaking countries would be to have two sections—one for districts north of Paris and for Belgium, and another for districts south of Paris and for Switzerland. For many years that suggestion has been acted upon, and the plan is working with the best results, the two sections being linked in the French Baptist Union.

The northern section, whose full name is *Fédération des Eglises Baptistes du Nord de la France*, is working in Northern France and Brittany, and also in Belgium. The fifteen organized churches and the numerous outposts of the Federation lie wholly in Roman Catholic districts, and by far the great majority of its 1,015 members belong to Roman Catholic families. The Federation reaches regularly some two thousand other people, through meetings held in its sixteen chapels, thirteen mission-halls, and thirty-six private houses set apart for that purpose. It is also doing effective open-air work, and a large amount of colportage. There is in the Federation a striking progress in contributions, the latest yearly average being about forty-eight shillings per member.

The southern section is known by the name of *Association des Eglises Baptistes Franco-Suisses*. Its field includes large Roman Catholic or worldly cities like Paris, Lyons, Marseilles, and Nice, and also the three chief strategic points of French-speaking Protestantism, the Southern Cévennes, the Pays de Montbéliard and French Switzerland. The Association includes also fifteen churches and has numerous outposts; two-thirds of its membership of 1,137 is



of Protestant origin. The members meet in five chapels and in a large number of mission-halls and private houses. Their chief method of recruiting is the individual effort of church members, and their main work is through evangelistic campaigns, whose type is either the country colportage work of M. Sainton, or the large meetings held in many places by Dr. Saillens.

Both sections labour faithfully under equal difficulties, although the character of these difficulties is somewhat different. Romanism, worldliness, and a sort of Protestant pharisaism are more or less in the way everywhere. Happily, most of the members understand their duty, and the churches are served by a fine staff of workers, quite worthy of their forefathers. The Federation is at present preparing some new workers in a little school for evangelists located in Paris, and the Association has also procured a sound training for a number of its men. Much more could be done in this and in other directions, were not both sections crippled by the gradual reductions in their appropriations from the funds of the American Baptist Foreign Missionary Society. That noble corporation has for over eighty years most faithfully and considerately afforded its aid. But the growing demands of the Orient do not permit the support to remain on the same scale as before. The churches are in both sections doing their financial duty at this difficult time, and the work has not decreased. But at a time and in regions which may both be called strategic, with fine openings and full liberty on all sides, and with

heartrending calls at every moment, it is a solemn concern to all of us to think of the prophetic utterance of Judson when urging Baptist work in our country: "Evangelized France . . . would furnish stimulus to all the intelligent classes in Europe!"

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British readers, and especially Welsh readers, would be disappointed if M. Dubarry's narrative were not supplemented by reference to the operations of the Baptist Missionary Society in Brittany. The beginnings of the work are to be traced to the interest of Welsh Baptists in the Bretons, to whom they are nearly akin in race and language. The first missionary was the Rev. John Jenkins, of Hengoed, Glamorgan, who left his pastorate in 1843 in order to lead the new enterprise. In 1872 the Rev. A. Llewellyn Jenkins, after studying at Regent's Park College, became his father's colleague, and for over forty years he has laboured with great devotion. Three years ago (1913) the Rev. C. Hanmer Jenkins—no relation, although a namesake and a fellow-Welshman—was sent out as a second missionary.

Since the early "seventies" the headquarters of the Mission have been at Morlaix, but there are thirteen stations at which preaching is carried on in Breton and in French. The schools have over one hundred and forty pupils, and there are more than fifty communicants. In recent years the people have become more accessible to evangelical influence, and there are indications that the labour of over two generations will be justified by a rich spiritual harvest.

## CHAPTER II

### THE BAPTISTS IN ITALY

BY THE REV. W. KEMME LANDELS

TO trace the origin of the modern Baptist movement in Italy, we must go back to the year 1863. It was then that the Rev. James Wall, a Baptist minister in Calne, Wiltshire, having been deeply moved by the stirring events which had recently taken place in Italy, and by the appeal of a number of Italian patriots, felt the Divine call to carry the pure light of the Gospel to that country, which was still lying under the spiritual tyranny of Papal darkness.

About the same time the thoughts of another Baptist minister—the Rev. Edward Clark—were turned towards Italy; and these two men, having conferred together, determined that, with the help of God, and relying on Him for the necessary means, they would begin a mission in the country. Through the generosity of Mr. Holroyd, of Frome, they were enabled to visit a number of the cities of Italy, and eventually Mr. Wall decided to settle in Bologna, while Mr. Clark pitched his tent in Spezia. Having fixed on the base of his operations, Mr. Wall returned

to England, and sold his furniture in order to meet the cost of his journey and that of his family to the new scene of his labours. From that time he and his wife led a self-sacrificing life, the means at their disposal being very limited. Looking back after many years, Mrs. Wall wrote: "As to our daily wants, we found the Master faithful to His promise: 'No good thing will I withhold.' Several times we were brought very low, but were never without anything. We never owed for anything, neither did we borrow from anyone."

At the session of the Baptist Union in Bristol in 1868, a number of brethren formed themselves into a committee to receive and forward help to the two missionaries.

In the year 1870, when Rome became the capital of united Italy, Mr. Wall removed to the "Eternal City," and there he continued to labour until his death, in 1901, in his sixty-fourth year.

The first mention made of Italy in the minutes of the Baptist Missionary Society is under the date April 22, 1870, when "£100 grant in aid was made to the committee acting on behalf of Mr. Wall, of Bologna." In October of the same year the treasurer of the Society was empowered to receive contributions in connection with Mr. Wall's work. On May 9, 1871, the late Sir Morton Peto bore "high testimony regarding Mr. Wall's work in Rome, as the result of seven weeks' personal observation"; and in September of the same year Mr. Wall was adopted as a missionary of the Society in Rome.



Such was the beginning of the modern Baptist movement in Italy. There are to-day at work in the country three societies holding Baptist views: (1) The Baptist Missionary Society of London; (2) the American Southern Baptist Convention; (3) the Mission to Spezia and the Levant. There are other two smaller bodies which practise the immersion of believers: (1) The Open Brethren; (2) the Adventists. The three first form the Baptist Union of Italy, of which the writer is President.

I. THE BAPTIST MISSIONARY SOCIETY.—In the year 1875 Mr. W. Kemme Landels, who had been engaged in business in Sicily, and had been so impressed with what he saw there that he resolved to devote his life to this work, joined Mr. Wall in Rome, and two years later was appointed to Naples, where he laboured for ten years. In 1887 he removed to Turin, and had charge of the work in that district for twenty-five years. In 1912 he was appointed to Rome.

In 1887 the Rev. John Landels, of Kirkcaldy, offered himself for service, and, after spending some time in acquiring the language, settled in Genoa, with the view of establishing a mission there. Soon after opening a hall in the best position in the city, which from the first was crowded with hearers, he was attacked by typhoid fever, and was called to rest in November, 1899. He was succeeded by Mr. Robert Walker, who, whilst in business in Genoa, had co-operated with him, and rendered himself most useful in the work. Mr. Walker laboured in various centres, of which the last was Florence, where he

remained until his connection with the Society was severed in 1907.

In 1878 the Rev. N. H. Shaw, of Dewsbury, came out to Rome in connection with the General Baptist Missionary Society to take charge of the church in Via Urbana, which had been erected through the generosity of the late Mr. Thomas Cook. When the two societies were amalgamated, in 1891, Mr. Shaw removed to Florence, where he remained until the death of the Rev. James Wall. He then returned to Rome to take the general oversight of the work there. In 1912 he retired, having worked in the country for about thirty-four years. His removal was felt to be a great loss to the mission.

In 1889 the Rev. J. C. Wall was accepted for work in Italy, and was stationed in Rome to assist his father. On the death of the latter he removed to Florence, and has now charge of the work in Piedmont and Liguria.

Some years ago, by arrangement with the Southern Baptist Convention, all the work of the Baptist Missionary Society south of Rome was handed over to the American brethren, while they agreed to withdraw from Piedmont.

The work of the British Society is now carried on from four principal centres: Rome, Turin, Genoa, and Florence. In addition to these there are a large number of sub-stations, particularly in the Susa Valley, to the west of Turin, and in the Abbruzzi Hills, to the east of Rome. The Society holds property to the value of something over £20,000. There are three buildings in Rome, and one each in

Turin, Meana, Torre Pellice, Florence, and Montenerodomo; another chapel is being erected in Paganico Sabino. The churches, or groups of believers regularly constituted, number twenty, with a membership of 604, and there are 711 scholars in seventeen Sunday-schools. There are two men and one woman connected as missionaries with the Society, and seventeen native agents.

In Turin there is a printing-press and a publishing department of some importance, from which are issued four periodicals: *Il Testimonio*, organ of the Baptist Union; *Il Seminatore*, a paper for the evangelization of the masses; *Christ for Italy*, an English quarterly magazine, giving news of the work throughout the country; and *L'Alba*, organ of the Y.W.C.A. In addition to these, large numbers of copies of the scriptures, tracts, and handbills, are turned out. In connection with the Rome and Turin Exhibitions, 1,000,000 original tracts were issued. Two editions of the New Testament have also been issued.

In connection with this mission, Miss Wall carries on an extensive work on philanthropic lines. She has under her care several dispensaries, mothers' meetings, infant schools, and services for the very poor.

2. THE SPEZIA MISSION. — This mission was founded many years ago by one already named, the Rev. Edward Clark. For a long time he worked without an English colleague; and although he retired in 1898 from the direction of the work in favour of the Rev. H. H. Pullen, who had become his assistant

four years previously, he retained his connection with the mission until his death in 1912.

The mission was incorporated in the year 1908, and holds a large amount of property in Spezia, as well as in Migliarina and Pistoia.

Special attention has been given to educational work. In the schools in and around Spezia there are between 500 and 600 children enrolled, and there is an orphanage, founded in 1884, which gives shelter to fifty children. In the Sunday-schools connected with the work there are 400 scholars. All the teachers hold regular certificates, and the schools have the full sanction and approval of the authorities.

The supreme work of the mission is the preaching of the Gospel, which is carried on in Spezia, Arcola, Aulla, Pistoia, Robocco, Treviso, and a large number of sub-stations.

In addition to the preaching of the Gospel and the maintenance of day and Sunday schools in the above-named localities, the mission agents work among the soldiers and sailors of the Italian army and navy, as well as among the men of the British mercantile service visiting the port of Spezia. There is also extensive colportage in several directions.

The work is under the direction of the Rev. H. H. Pullen, Spezia, and is controlled by a Council in England. There is no guarantee of funds. The mission is entirely a work of faith. The Council rejoices that all sections of the Church of Christ have shown prayerful and practical sympathy.

3. THE AMERICAN SOUTHERN BAPTIST CONVENTION.—The work of this mission in Italy com-



menced in the year 1872. From the beginning it was beset with grave difficulties, and it was felt in America that a man of tried prudence and wisdom ought to be sent to take charge. The choice fell on the Rev. Dr. George Boardman Taylor, pastor of the church of Staunton, and late chaplain of the University of Virginia. Dr. Taylor, after prayerful consideration, accepted the unanimous invitation of the Board, and in 1873 sailed for Italy. For thirty-four years, until his death in 1907, he was the director and inspirer of the work. For some years he laboured alone, but was then joined by the Rev. Dr. J. H. Eager, who after a considerable period of service returned to America. In the year 1901 the Rev. Dr. D. G. Whittinghill was sent out to assist Dr. Taylor, and after the death of the latter was for some time the sole director of the work. Later on he was joined by other two brethren, the Rev. Dr. Everette Gill, and the Rev. Dr. J. P. Stuart.

The work of the Mission is now divided into a Northern and a Southern Association, the former being under the direction of Dr. Gill, and the latter of Dr. Stuart, while Dr. Whittinghill gives himself particularly to the training of native ministers and to literary work.

The Northern Association has seventeen principal stations and forty-three sub-stations. There are fifteen churches, with 337 members and 317 Sunday-school scholars, and there are eighteen native ministers and workers. The principal cities occupied are Genoa, Florence, Milan, Rome, and Venice. In connection with this branch of the mission, there is

an active work in Trieste, with a church of twenty-eight members. In Mentone (France) there is another church of twelve members.

The Southern Association has twenty-three principal stations connected with it, and numbers of sub-stations. There are 856 members in the churches, and 775 children in the Sunday-schools. These are under the care of twenty native ministers and workers. The principal cities occupied are Bari, Cagliari, Naples, and Messina.

*The Baptist Theological College.*—The American Society has established in Rome a well-equipped school for the training of native pastors and evangelists, of which the different missions are free to avail themselves. The principal is Dr. D. G. Whittinghill, and he is supported by an able staff of professors. The faculty undertakes the publication of books for the study of the different forms and phases of religion.

THE ITALIAN BAPTIST PRESS.—The Baptists in Italy are better equipped than any other denomination in the matter of periodical publications. They are fully alive to the importance of the press in a country where, as a general rule, preaching in the open air is not allowed; and they are doing their best to reach and influence the different classes by means of newspapers and magazines. The following is a list of periodicals published and circulated in connection with the Baptist missions:

*Il Testimonio* (The Witness) is the organ of the Baptist Union, and is published monthly under the editorship of Sig. Aristarco Fasulo. It is now in its

thirty-first year, and is the oldest evangelical paper in the country.

*Il Semiatore* is a fortnightly popular paper, published by the Baptist Union, and edited by Sig. L. Paschetto, of Rome. Its aim is to combat the anti-religious tendency of the masses, and to show the difference between the teachings of scripture and those of the Church of Rome. About 10,000 copies of each number are distributed among the working classes in all parts of Italy. Everywhere it is eagerly sought after and as eagerly read. Nearly 2,000 copies are sent to America.

*Bilychnis* is a monthly review of sixty-four quarto pages, published by the faculty of the Baptist Theological College. It is intended for the educated classes, and discusses all the religious questions of the day. It is ably edited by Sig. L. Paschetto, with Dr. Whittinghill as co-editor.

## CHAPTER III

### THE BAPTISTS IN NORWAY

BY THE REV. PRINCIPAL O. J. ÖIE, M.A.

THE first Baptist missionary came to Norway in 1857. He was Fredrik L. Rymker, a Danish sailor who had been converted and baptized in America. Supported partly by a Norwegian - American in Providence, Rhode Island, and partly by the Seamen's Friends' Society in New York, he first went home to Denmark and took up work in Odense, his native city, though without much success. Then he decided to go to Norway. Hearing that a revival was going on in Skien and the surrounding cities, and that already several had left the State Church, he decided to settle down at Porsgrund, near Skien, where he found the ground thoroughly well prepared.

The man who had opened the way was the Rev. G. A. Lammers, pastor of the Lutheran Church in Skien. A well-educated, enthusiastic, eloquent, and truly converted man, he had preached the necessity of conversion with great power. This, however, was contrary to the Lutheran doctrine of baptismal regeneration, and many bitterly opposed him, while



the new converts looked to him as their spiritual father and leader. His study of the scriptures led him to the conviction that the doctrines of the Lutheran Church could not be harmonized with the New Testament—especially the doctrines of regeneration in infant baptism and the union of the Church and the State. In June, 1856, he and several others left the State Church, and in July of the same year he organized an "Apostolic Free Church" with twenty-eight members, which soon increased to about a hundred. In the following year he undertook a missionary journey to Tromsø, in northern Norway, where a similar revival had set in. There, also, a church was organized on the same principles as the church in Skien, and afterwards a number of others, especially in the south and north of the land. In the meantime the question of baptism was discussed: if baptismal regeneration was contrary to the Bible and to Christian experience, what place had infant baptism? Mr. Lammers held that children should not be baptized until they had accepted Christ as their personal Saviour, but that those sprinkled in infancy should not be "re-baptized." This position was unsatisfactory to some of his members, and in September, 1858, nineteen were immersed upon confession of faith in a lake near Skien. One man first baptized another, and this latter baptized all the others. These nineteen were excluded from the Free Church, and consequently organized themselves into "The Church of the Christian Dissenters" (Den kristelige dissentermenighet). This was practically a Baptist church

founded without any external influence save that of the New Testament. It did not, however, accept the Baptist name, nor unite with the Baptists later, but existed apart for several years until it gradually dissolved. Mr. Lammers eventually returned to the Lutheran Church, but he had prepared the way for Baptists.

Under such circumstances came Mr. Rymker to Norway, and took up work at Porsgrund. He was not an educated man nor a great preacher, but was pious, kindhearted, and well versed in the scriptures. On December 25, 1858, he baptized a young man named Carl Gundersen Kongerød, and in the following year several others. The first Baptist church was organized on April 22, 1860, at Tolnæs, a farm near Skien, with seven members—four men and three women. This was the beginning of the present church in Skien. The community grew in spite of much opposition and persecution from the State Church. The members were filled with love and with zeal, and proclaimed the truth wherever they went. Another church was organized in the same year (1860) in Larvik, but from lack of efficient leadership it did not long survive. In August, 1861, F. O. Nilson, a Swedish lay-preacher, exiled from his own country on account of his Baptist views, visited Skien and other places, and his work proved a blessing to the few and persecuted Baptists in Norway. A third church was organized in 1862 at the city of Kragerö. This is still a thriving little society, though it has had many difficulties.

One of the greatest hindrances to the progress of

the Baptist work in Norway was the lack of effective leadership. Mr. Rymker went back to Denmark in 1863, and those who had been won, whilst pious and earnest, were unable to guide the movement. The first Norwegian Baptist minister was Godtfred Hübert, who was converted and baptized in Boston, U.S.A. After serving a year in the American navy during the Civil War, he returned home to Norway in 1862 and commenced to preach. For over twenty years he was supported by the English Baptists. His greatest work was done in Bergen, where he organized a church and erected an excellent place of worship. Mr. Hübert is still living as an honoured member of the Baptist church in Christiania. Beside him were several lay-preachers, among them two Swedish brethren, Oluf Larsson and O. B. Hansson, who in 1863 took up missionary work in Norway. Churches were organized in Arendal, Risör, Bergen, Tromsö, Langesund, Trondhjem, and elsewhere.

The first step towards a better organization was taken at Skien in 1872, when "The Southern District Association" was formed. A similar district association was formed in 1877 by the churches north of the Polar Circle, with Tromsö as a centre. The next step was taken at Bergen in 1877, when the "Norwegian Baptist Conference" was organized, including all the churches in Norway. There were then fourteen churches with 511 members and twelve ministers, six Sunday-schools with 374 scholars, and two houses of worship—viz., Tromsö and Bergen. Of the twelve ministers, nine were Norwegians and three were Swedish. Some were partly supported

by English Baptists and partly by the churches, while others worked at their trade in order to maintain themselves. Many farmers and fishermen also served as lay-preachers every Sunday. Most had no "higher education," but all had a living experience, and they preached with power. They gathered the people in farmhouses and in the open air, and men heard them gladly. Often they had to break the ice in a literal sense, since they used the lakes and fjords and rivers as baptisteries. Several were imprisoned for baptizing persons under nineteen years of age, while others were fined and their property confiscated for non-payment. Among the pioneers may be mentioned J. Jensen, P. Helbostad, A. Milde, G. Nesse, Fr. Nilsen, M.A. Öhrn, and of later date, J. M. Sellevold and J. A. Öhrn. All these are still living, and most of them still active. Churches were organized in Værdalen (1880), Tistedalen (1884), Andöen (1884), Christiania (1884), Bjarkö (1884), Vardö, the most northern Baptist church in the world (1886), etc. In 1889 two new district associations were formed, one with Trondhjem as a centre and the other with Bergen as a centre. Since that time the work has grown steadily. There are now thirty-nine churches distributed over the whole country and divided into four associations. The Northern Association (north of the Polar Circle) has twelve churches with 978 members, the Trondhjem Association seven churches with 660 members, the Western Association (with Bergen as a centre) seven churches with 386 members, and the Southern Association thirteen churches with 1,598 members.



The church in Christiania is the largest in Norway, having 458 members under the pastoral care of the Rev. J. A. Öhrn. All the churches are united in one conference, which meets annually.

The need of ministerial education was keenly felt for many years. Several of the young men in earlier years studied at the Bethel Theological Seminary in Stockholm. But they were badly handicapped by using the Swedish language after coming back to Norway. From 1884 to 1910 young men who intended to enter the ministry studied at the Dano-Norwegian Theological Seminary of the University of Chicago, but very few of these came back to Norway. In 1910 the Baptist Theological Seminary was established in Christiania, with the writer as principal and Arnold T. Öhrn, B.A., as assistant.

Manifold have been the difficulties which the Baptists have had to fight in Norway. Many Lutherans have believed and preached that believers' baptism is an unpardonable sin, and that Baptists are eternally damned, as they are wilfully rejecting the saving grace of infant baptism. Now, however, this doctrine is losing ground, and some Lutheran ministers consider the Baptists as brethren in Christ. The laws have given little freedom to dissenters. Until 1845 they were subject to exile, and they are still hampered on all sides. The King, the King's Council, all the teachers in the public schools and all principals of higher State schools, must belong to the State Church. Many Baptists to-day are paying taxes toward the support of Lutheran ministers.

Financial difficulties must also be mentioned.

Practically all the Baptists in Norway have been drawn from middle and lower classes, and could not adequately support the mission work. The English Baptists gave some aid for several years, and later the American Baptist Foreign Missionary Society has assisted. This help has been highly appreciated.

The work is making progress, and the country is opening up more and more for the Baptists. While the population increased during the decade 1900-1910  $6\frac{3}{4}$  per cent., the Baptist increase was  $29\frac{3}{4}$  per cent. Their social position is better, and Mr. A. Sigurdson, a Skien Baptist, is even a Member of Parliament. Their doctrines of religious freedom, believers' baptism, and a regenerate church-membership, are rapidly gaining ground, and the outlook for the future is most hopeful.

## CHAPTER IV

### THE BAPTISTS IN SPAIN

BY THE REV. JUAN UHR

ONLY in two important centres has Baptist activity been sustained. The earliest work started was by Dr. Knapp, of the American Baptist Missionary Union, in Madrid, but after a short time this was discontinued. The two centres where work still exists are Catalonia and Valencia, under the A.B.M.U. and the Swedish Baptist Mission respectively.

The founder of the mission in Catalonia, in 1879, was Dr. E. Lund, who later became the "Apostle to the Philippines." After spending some time as a missionary in Galicia, he commenced his Catalonian work in Figueras. When a firm foundation appeared to be laid, the mission was left to a Spaniard, and Dr. Lund went on to Barcelona. Unhappily, the man left in charge at Figueras fell into shameless sin, and the work there was ruined.

Before long Dr. Lund had the joy of seeing conversions in Barcelona, and a little church was formed. He had a special evangelistic gift, and therefore left Barcelona to a Spaniard, Señor Marin,

and gave himself up to aggressive efforts in the province of Gerona. With three converts he went out preaching for a few months at a time in hired halls in various towns, and Baptist churches were formed. Many villages were evangelized, and within a few years no less than ten small churches existed in the province. This progress aroused opposition, and a furious persecution broke out. The missionaries found it necessary to suspend evangelization for a time, and hold only private meetings for the converts.

The work in Catalonia was really flourishing, but grave difficulties arose. The Rev. Juan Uhr had early to move from Sabadell, where the church had forty members; another Swedish worker in the north of Gerona died; Dr. Lund was called to the Philippines, and for lack of workers the churches all but perished. The work in Barcelona was carried on from 1902 by Señor Gabriel Anglada, until his health was broken by confinement in a filthy prison, and the leadership is now in the hands of a young Spaniard, Ambrasio Celmá. The mission in Barcelona commands greater interest than ever before, and the Sunday-schools are especially well attended.

The work in Valencia is younger than that in Catalonia, but the Baptist church in Valencia celebrated in September, 1913, its twenty-fifth anniversary, after a past of uninterrupted blessing. The enterprise was commenced in 1885 by C. A. Haglund, who had earlier joined Dr. Lund in Catalonia. After three years he was able to form



the church of eight believers. Mr. Haglund was indefatigable; in two villages small churches were formed, but he did not limit himself to Valencia. In assisting a mission in Murcia, he fell a victim to typhus, and died in 1895. His death was a heavy loss.

In the season of crisis Dr. Lund came to Valencia, intending to help Mr. Haglund in evangelizing the province. He had for some time to take the lead, and he opened a mission in Burjasot, a village close to Valencia, where a remarkable work began. But Dr. Lund could not long remain, and the Rev. Juan Uhr was called to take charge of the Valencian work. He therefore quitted Sabadell, where he had spent five years. In Valencia, in spite of great opposition from the Roman Church, God has granted such prosperity that the Baptist work has secured a certain respect. Many villages have opened, though, owing to want of men and means, the work has too often been paralyzed. Recently the Baptists have taken up work in two new villages, whose inhabitants have asked for the Gospel. One of these is Sumacarcel, where the people were won to friendliness by the striking example of forgiveness displayed by a convert towards a brother who had wronged him. They had never seen anything like this before, and their prejudices were shaken. More than twelve from that village have been baptized. Another place where rapid progress has been made is Paterna, near to Valencia, where fifteen have been baptized. In Carlet and Alginet Baptists have worked many years, and the converts have given a good testi-

mony, impressing even those without. The number baptized in the province of Valencia is about 350. There is regular work in five villages in hired halls; and Valencia has a chapel that cost £1,350, wherein good congregations assemble every Sunday. In the same building is a day-school for girls.

There are Sunday-schools in Valencia and in two villages, and the average attendance is about 125 to 150. At first Mr. Uhr was the only worker here, but after some years Mr. V. Mateu was employed as evangelist. Now there is also a Swede, Mr. Bengtsson, who assists mainly with the work in the villages.

A home for the aged members in the church will also serve as a modest hospital for Baptists in case of sickness, in order to spare them the need of the general hospital, where those who are evangelical are badly treated by the nuns.

In comparison with other denominations working in Spain, the Baptists are small in number, but their work is not inferior. They have had fewer men and less resources, but have, perhaps, the most hopeful outlook.

It should be added that in the latter part of the year 1913 the Rev. P. J. Buffard, after the close of his studies at Regent's Park College, went out as a missionary to Spain. His support was undertaken by a voluntary committee in England. Mr. Buffard's first months in Spain have been chiefly devoted to itinerant work and a survey of the conditions.

## CHAPTER V

### BAPTIST WORK IN PORTUGAL

BY THE REV. J. J. OLIVEIRA

IN 1907 was organized the National Baptist Convention of Brazil in the city of Bahia. In this first gathering it was resolved to evangelize Portugal, and a missionary, Dr. Z. C. Taylor, was commissioned to visit that country to examine the conditions, and to submit his report at the next convention.

Dr. Taylor found in Oporto a few believers\* who wished to be baptized according to the New Testament, and, after baptizing about twenty, organized them into a Baptist church.

The convention of 1908 received the report of Dr. Taylor, and decided to send a man to the field, but no one was found. In 1911 the writer and his wife were sent to Oporto, where they arrived in the month of August. They found a little church of thirteen members, who had persisted through years of struggle. The work proceeded with some vigour,

\* This little group owed its existence to the visit of a Mr. Young, who had spent some time in evangelistic work in the city.—ED.

and now there are three Baptist churches and two missions, four Sunday-schools, and one day-school, whilst a large tabernacle to house the Oporto church is being built. This will cost when finished some £1,800 or more. It is hoped to dedicate it in August, 1915. The money for the building is being raised in many lands. Donations have been received from Germany, England, the United States, Italy, Brazil, and Honolulu, as well as from Portugal, where members of the church have manifested great self-denial. It is hoped to open the church free of debt.

During 1914 two new churches have been organized—one in the city of Vizeu, and the other in Tondella. An evangelist is in charge of these causes, which are visited once or twice each month by the missionary.

The Convention of Brazil is hoping to raise funds to employ another worker in the field, so that the writer hopes soon to have one or two more halls in other places, where in due course churches will be organized.

Portugal is open to the Gospel, and if sufficient aid is forthcoming there will in a short time be a great constituency in this priest-ridden land.



## APPENDIX

### THE POSITION, PROBLEMS, AND PROSPECTS OF THE EUROPEAN BAPTISTS

BY THE EDITOR

IT is impossible to read without wonder and astonishment the story unfolded in the preceding pages. On the continent of Europe, just over eighty years ago, the Baptist witness was practically non-existent. The first part of this book describes the tiny rill which proved the beginning of a mighty flood ; and we have traced from Oncken's baptism onwards the ever-widening influence that has issued in the establishment of churches with about a quarter of a million registered members, and whose strength is perhaps not less than three-quarters of a million when adherents and scholars are taken into account. Nevertheless, the limits of our survey have precluded even a complete account of the effects of the movement initiated in Hamburg, for there are German Baptist communities in the United States of America, in British South Africa, and in the German colonies—especially in the Cameroons ; and missionaries from Germany and Sweden have wrought nobly in other fields alongside representatives of British and

American Baptists. Truly, "the little one has become a thousand." If in the second part of our story we find less of advance, if there we have to deal with sporadic movements of narrower influence, lacking the tendency (so marked in the main movement) to overflow limits of State and race and to assert a claim upon world-dominion, we nevertheless find significant elements of encouragement. Is it not remarkable that one of the most promising of Baptist efforts—that still in its infancy in Portugal—should be the outcome of the missionary enthusiasm of Brazilian Baptists who have been stirred by concern for the religious interests of their motherland? Throughout the story now presented to our readers, though many of the communities are numerically insignificant, we encounter a temper of aggressive evangelism which is rich in promise. The retrospect offers abundant reason for thanksgiving; the prospect is radiant with hope.

We hold that Baptists are entrusted with a special responsibility for the peoples of Europe, and that their unrivalled progress is a testimony to the fact. Their message is the message which the continental nations need; all the more urgent is the duty of considering how it is to be effectively presented. The problems to be faced are ultimately one—how may Europe be evangelized?

The story of the past is rich in hints and suggestions which those who are seeking to solve this problem can ignore only at the cost of their effectiveness. In the first place, the successful evangelization described in this book is not the outcome of foreign

missionary effort in the ordinary sense. Oncken was an indefatigable traveller; but his supreme wisdom as an ecclesiastical statesman appears in recognizing that the extension of the Kingdom of God in Europe must be accomplished, not by the tours of itinerant workers nor by the direct labours of foreigners, but by the sustained toil of native workers in each locality and nation. In Holland, Denmark, Sweden, Poland, Russia, and elsewhere, he is seen assisting those who are dwellers in these lands, and, despite the central influence of his movement during the early years, the Baptist testimony is never anywhere presented as the introduction of a foreign creed. It is as a rule offered by friends and neighbours to those with whom they have associated from childhood, and to this method is due no small measure of its success. Even where the most powerful impulse, as in Hungary, is to be traced to an immigrant from Germany, the development of the work has passed into other hands, and in proportion as it has become essentially a native movement it has prospered. In like manner, such an influential religious tendency as that in Petrograd, with whose beginnings the name of Lord Radstock is associated, gained its power largely because the nickname of "Radstockite" speedily disappeared—if, indeed, it was ever generally used—and other nicknames connected the work with well-known personages of the Russian capital. It appears unnecessary to labour the point that the spread of evangelical tenets in the continent of Europe can never be secured by the methods employed in dealing with primitive and un-

cultured races elsewhere ; everything depends upon the supply of native workers of the right type. The task of the foreign sympathizer is to assist these, and, whilst offering suggestions yielded by experience elsewhere, to leave them free to choose and apply their own methods.

A conspicuous illustration of the value of this principle is afforded by Sweden. In that land alone, among all that we have surveyed, have the Baptists a membership in proportion to population comparable with that in Britain—and this position has been attained within less than seventy years of the founding of the first church. Sweden is also the one land in which for nearly fifty years a theological college has existed, which has sent forth a continuous stream of trained preachers and leaders. Germany would undoubtedly have had a stronger church-membership than it has but for the difficulties that—in spite of Oncken's efforts—postponed the permanent establishment of a college until the year 1880. At present the call from the more far-seeing labourers in various European lands is for trained leaders, and the provision of these may wisely be assisted in some measure from without. Indeed, in many instances the need cannot otherwise be met. Newly-founded communities, conscious of the converting power of the Gospel and of the possession of the Holy Spirit, are usually slow to recognize, and even disinclined to consider, the importance of a permanent organization ; and they are necessarily without experience of the problems that arise only with the passing of the years.



Moreover, the members are as a rule poor; the claims of direct evangelism almost exhaust their resources; and if there be any margin, they are disposed to resent the suggestion that it can be profitably employed for the Kingdom of God in any other way than that of an increase of immediate evangelistic effort. We may doubt whether, apart from the initiative of the American Baptists, their Swedish co-religionists would have been prepared so early to found a college, or whether, apart from considerable aid from the same source, Germany would have met its similar need. From two countries especially—though not alone from these—the appeal for assistance in the training of native workers has in recent years been persistently urged, Russia and Hungary. We trust that ere long there may be a response to both appeals. In view of the new political relations it should be easier than heretofore for British Baptists to respond to the call of Russia; and, on the other hand, we earnestly hope that the sad separation due to war will not long continue to affect our relations with our brethren in Hungary.

In a remarkable paper read at the European Baptist Congress at Stockholm in July, 1913, my friend the late Dr. Newton Marshall entered upon a survey of the geographical distribution of the Baptists of Europe in order to set forth the lessons of comparative success and failure. He reached certain definite conclusions:

*Firstly*, that racial distinctions count for little as affecting the spread of Baptist ideas: Teuton, Slav, and Magyar races have proved themselves hospitable

to the message. True, the Latin races have been less so, but among them one significant exception is found—the Roumanians of Hungary record in recent years a phenomenal growth in their church-membership.

*Secondly*, that differences of social condition exert little influence on the receptivity of the peoples: Sweden, rural and agricultural, and Germany, urban and industrial, are alike strong Baptist lands.

*Thirdly*, that varying grades of culture and education present no hindrance: Germany and Sweden, highly educated lands, are as receptive as Russia and Hungary, where the inrush of the illiterate (though after conversion the members display considerable zeal for knowledge) has led to a great advance.

A closer scrutiny, however, reveals two factors as grave hindrances to the spread of the Baptist message—Roman Catholicism and political repression. In the atmosphere of freedom Baptists have thriven, and they have often thriven despite political intolerance; but where for centuries the Roman Church has had exclusive occupation of the field and is still dominant, their advance is barred by legal restraints; and even where, as in France, the political power of the priesthood has disappeared, the association of Christianity with the evils of the Roman system has in the popular mind discredited not only that system, but with it every other form of Christianity. Hence, as a chief task of the Baptists, Dr. Marshall urged a decisive effort to deal with the Roman influence in Europe. The appeal has not been forgotten, and will in due time be fully considered; for the moment

all far-reaching plans have had to be laid aside on account of the international situation.

The fundamental problem, therefore, appears in two aspects : as a special call to satisfy the need of trained leadership, and a more general call to survey the religious position in Europe so as to formulate a broad and statesmanlike policy for Baptist work as a whole. But alas ! there are also new issues, that when we undertook the preparation of this book had not arisen. We had been drawing nearer to one another ; the two European Baptist congresses of 1908 (in Berlin) and of 1913 (in Stockholm) had awakened among the Baptists of the continent and between them and ourselves a sense of oneness. But now ? Oncken's country, to which Baptists owe so much, is at war with ours. Deep, conflicting loyalties divide us from our brethren in Germany and in Hungary. The mission-field of the German Baptists in the Cameroons has become the scene of war. Baptist churches in Belgium, France, Poland, and East Prussia are destroyed. All this is unspeakably sad ; but we refuse to believe that national hostilities, however calamitous, will permanently affect the unity of our people. In prayer and faith and love we remain one ; our national loyalties have their hold upon us, but they are not cherished at the expense of the wider and deeper religious loyalty ; in Christ Jesus we acknowledge neither Briton nor German, Frenchman nor Russian, but brethren in Him. The sense of oneness in Christ—of a unity wider and deeper than even that of Baptists—shall be the strongest of the motives leading us to

do our part in binding up the wounds that war has made ; and we will cherish the hope which a distinguished countryman of Oncken expressed in New Testament terms on a post-card written in the early days of 1915 to an English friend :

“ And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men . . . and they shall be His people . . . and God shall wipe away all tears from their eyes ; and there shall be no more death. . . . And He that sat upon the throne said, Behold, I make all things new . . . I am Alpha and Omega.”





